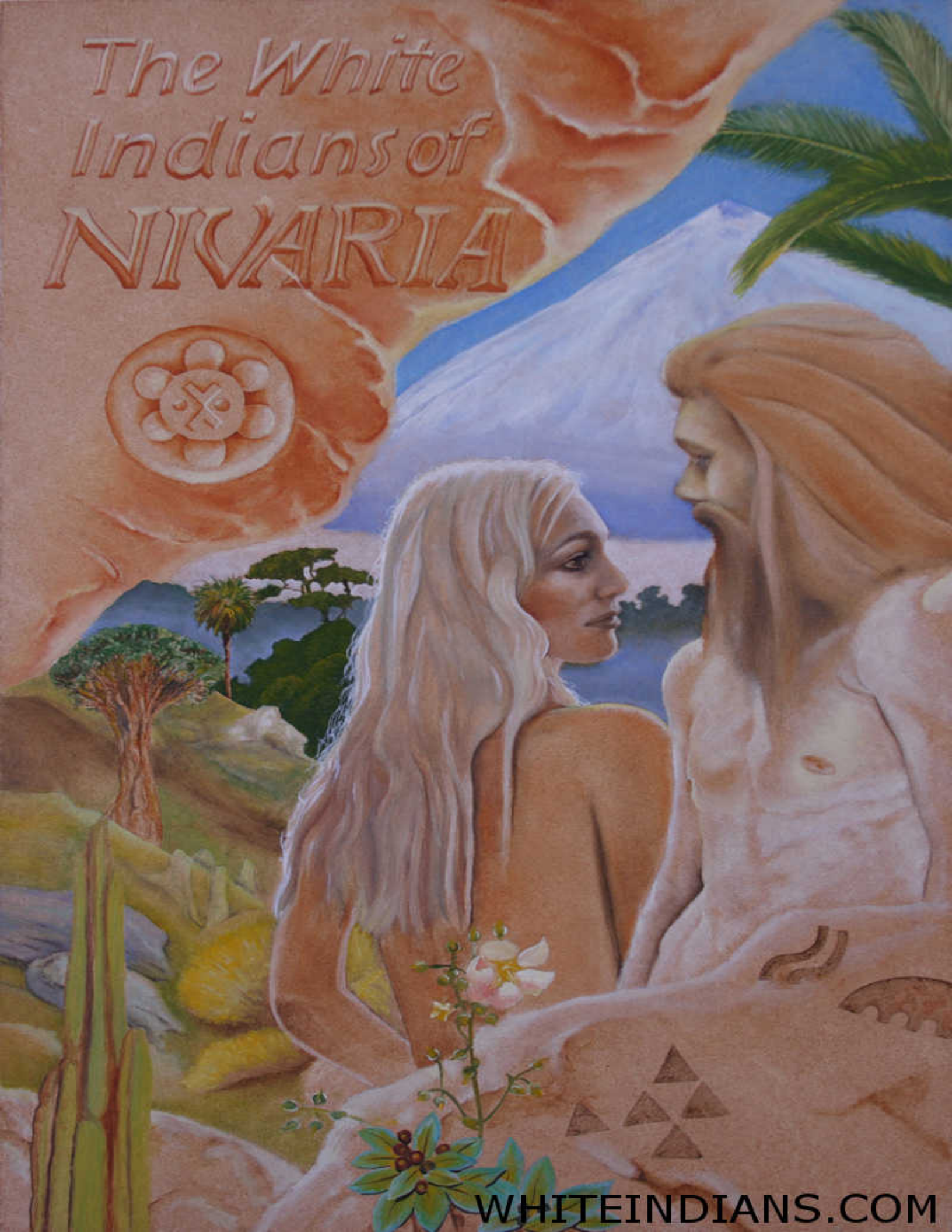


The White Indians of NIVARIA



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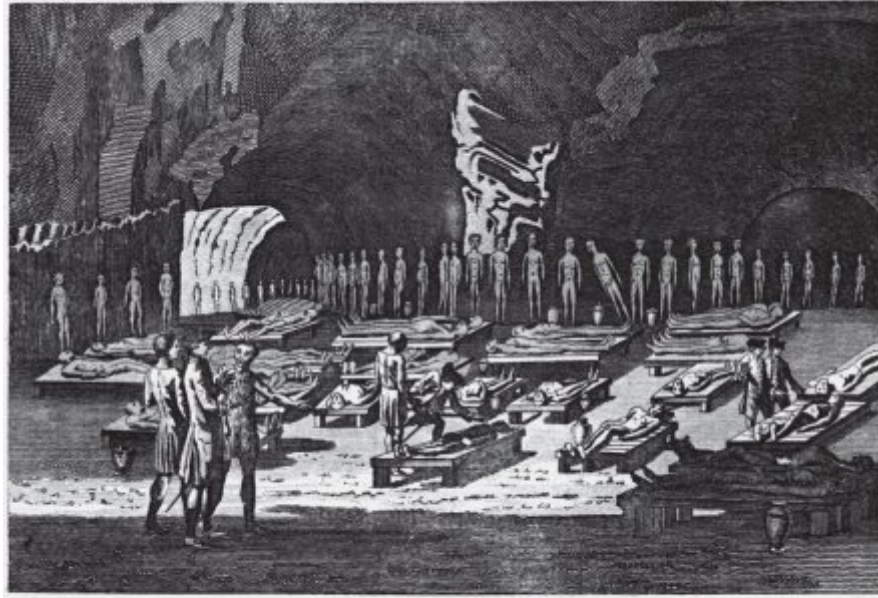
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SEPULCHRALCAVES of the GUANCHIES in the ISLE of TENERIFFE.

1776

THE WHITE INDIANS OF NIVARIA

THE UNTOLD STORY OF THE LAST STONE-AGE
INDO-EUROPEAN TRIBES.

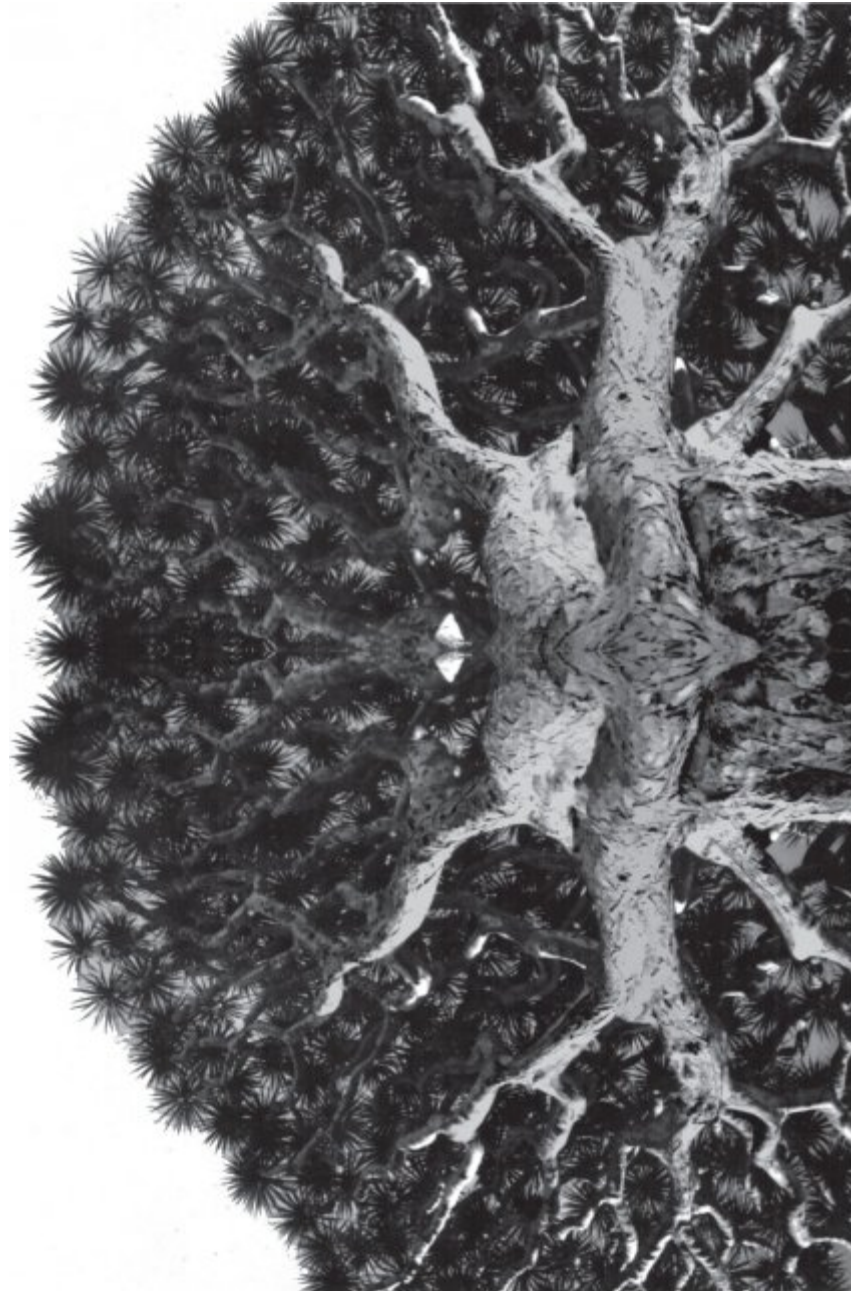
BY GORDON KENNEDY



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The author wishes to express his indebtedness to the chroniclers who were on the scene to record all of this information during the past 600 years, whose works are listed in the bibliography, and I would also like to thank the following individuals who helped me in completing this work:

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This book is dedicated to the memory of Thor Heyerdahl

Como... se llama?

She looked so comely and serene lying there in her mummy case at the Museo Arqueologico de Tenerife, arms across her stomach, sea-shell necklace and long hair still intact. A native of the Toaro territory this 2000 year-old Atlantic Island sun-child must have a million secrets she could reveal. "What's your name" I asked her, while the curator glanced over my way shaking his head in the negative and mumbling something about categories and numbers. But hey, is she the star attraction or what?

Imagine what it must have been like growing up in Orotava 2000 years ago, with no automobiles, roads, guns, drugstores, television or pollution. A place and time when her tribesman considered someone even telling a lie as one of the greatest of crimes.

With fresh water flowing down through the rugged cave-filled barrancas from snow melt on the giant volcano, onto the shores of pristine beaches lined with Canary palms, there lived her family and fellow indigenous Guanches, free and wild as the legends always told. Adorned with wreaths and flowers or covered with body paint, these tropical troggs never endured the frosty latitudes of their northern cousins.

The children of her ancestors were scattered throughout Europe and the Mediterranean, but her forebears found a golden passage into the setting sun, closed the door and settled on this forgotten chain of islands left by evolution to the eagles and aquatic lizards, like some corner of Eden before the fall.

I'll call her Anaqua, a Guanche Indian female from some remote time and place, and hope that by telling the story of her people I'm honoring their legacy, one of nobleness and generosity that outlives their lost archipelago.

She must have known my motives, because when I looked back once more Anaqua had a smile on her face.



Ruins of Icod pyramid with snow-covered Teide, from the north side of Tenerife.
Photo by Bard of Ely

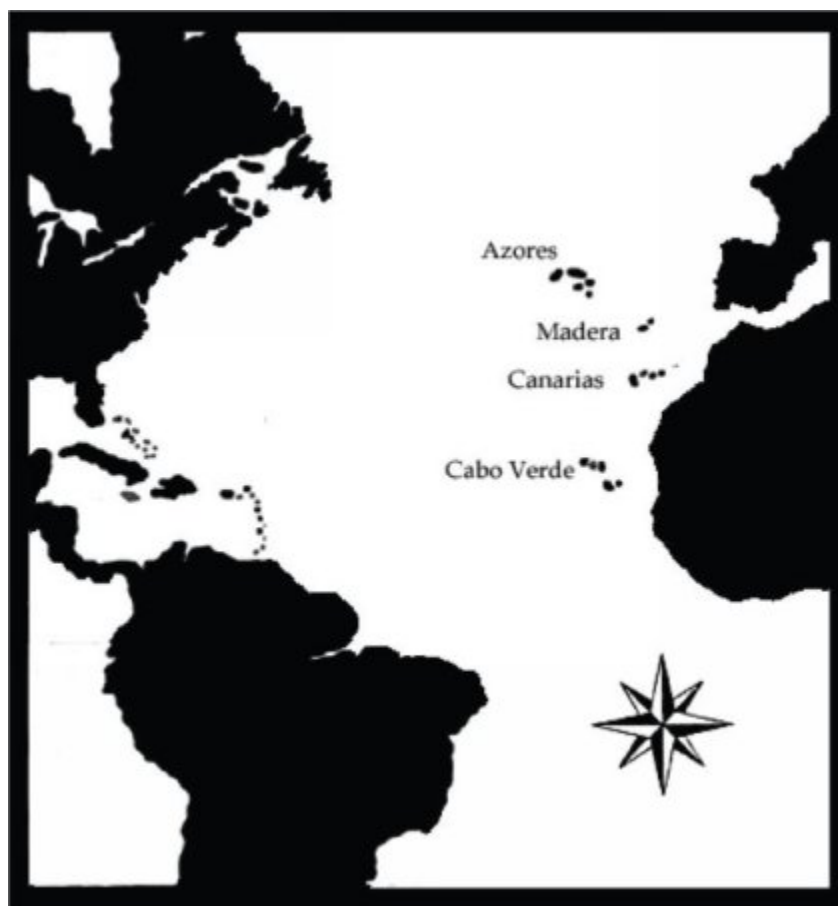
Codex Nivaria: The Lost Islands of the European Mind

Many thousands of years ago, long before the concrete jungles of modern civilization had robbed the cultural and spiritual heritage of Western Man.. before we tried to escape with Burrough's "*Tarzan*" or Rousseau's "*Noble Savage*," much farther out beyond the western horizon there lies a chain of snow-capped volcanic islands covered with palm trees and pine forests. In this paradise lived a healthy population of noble heroes and beautiful women, submerged deep within the collective unconscious of the European mind.

In the ancient Greek writings of Hesiod and Pindar, reference is made to the "Isles of the Blest" or "Fortunate Isles," placing them in the Western Ocean beyond the pillars of Hercules, and said to be peopled by mortals upon whom the gods had conferred immortality... in a land of perpetual summer and abundance. This part of Western civilization's history has often been relegated to the category of fable or myth, when

actually it was simply just lost and forgotten, but certainly did exist, and not so very long ago either.

The West's ongoing fascination with the primitive has to do with its own crisis of identity. The separation from nature began considerably earlier for Europeans.. .much earlier in fact than for the rest of the earth's peoples. The old religion of the sun and sky that the Celts and Teutons practiced 2000 years ago had been Romanized into a world-rejecting messianic creed that was permeated with ideas alien to their nature. Like Wotans oaks, the gods were felled and a wholly incongruous new faith was grafted onto the stumps of European paganism.



The eastern Atlantic ocean has four beautiful island groups but the Canary Islands were the only archipelago inhabited prior to the European expansion of the 15th century. Guanches had lived in the Canaries many thousands of years.

Most historical accounts record that the Vikings were the last Nordic people to be Christianized. This took place between 1100- 1300

AD. Iceland then became the final repository for the Viking sagas, and soon after the cross replaced the sun symbols of old Europe and the ancient Norse cosmology was on the decline. There is however a tropical footnote to the historical expansion and influence of the Romans. One of Western Man's most western outposts of antiquity was the Canary archipelago situated off the northwest coast of Africa. The Guanche Indians, the Canary Island natives, lived in



Some of the tribal territories of all 7 islands

their tropical Eden for at least 2000 years and were never bothered by the Romans. Their “Fortunate Isles” were indeed the true legendary earthly paradise described by poets and historians of Rome and Greece.

Even through the Middle-Ages Europe’s tropical island cousins were still living in the Stone-Age, sleeping in caves, building ceremonial pyramids, mummifying their dead, swimming on the beaches, gathering medicinal herbs, growing food, singing and playing music and practicing their ancient religion.

This western migration of cave-dwelling Caucasians remained in a primitive aboriginal state until their near total annihilation by Spanish conquistadors, which was completed in 1496, just four years after Columbus sailed past a smoldering Mt. Teide on his first of four historic voyages to the New World. Surprisingly only two notable scientific works specifically about the Guanche Indians have ever been published in America: “*A Study of the ancient speech of the Canary Islands*” by John Abercromby (1917, Harvard African Studies, Cambridge Massachusetts) and “*Ancient Inhabitants of the Canary Islands*” by Earnest A. Hooten, (1925, Harvard African Studies, Cambridge, Massachusetts).

Abercromby noted that some of the Guanche language included words that were of proto Indo-European origin, a language that was spoken in Eurasia some 6000 years ago. So it is virtually certain that the Guanches progenitors had once shared a common bioregion with Europeans, possibly near the Caspian or Black Sea, an area which most likely was the previous habitat of the Baltic people before they migrated north, while the forebears of the Guanches had taken an earlier western route from the same environs over 2000 years ago, and ended up in north Africa and the Canaries. Thus, Guanche Indians represent a form of soft inheritance or symbolic ethnicity for Europeans and their descendants throughout the world... the ancient blueprint of the European mind and body thriving in a southern Stone-Age culture and cosmology.

For the anthropologically-aware new breed, who find a most powerful, almost biological attraction for some form of primal identity, an understanding of the relevance of the old Guanche Indian island culture helps

modern people re-discover their ancestral past and the natural order of primitive tribal existence.

Hundreds of books about the Guanches have been published in Spain, France, Germany and Portugal, several of which have been translated into English by competent British scholars. From the narratives of the early chroniclers, who were mostly clergymen, I have pieced together all of the significant ethnographic features and divided them into a concise and comprehensive handbook based upon the first-hand observations recorded in these passages. This work is unique and is intended to serve as an introduction to the Guanche Indian civilization, without an excess of historical trivia about the Canary Islands.

In 1761 a Scottish seaman named George Glas had mentioned in his book about the Canaries: *“Very lately the officers of the inquisition inspected all of the libraries in the (Canary) islands, and either put a mark on those books which they judged improper to be read, or carried them away.”* From this passage we can be certain that the early historians had access to records that are no longer extant, and most of the information in this book is derived from these early chronicles.

German naturalist Alexander Von Humboldt believed that the Phoenicians, Carthaginians, Greeks, Romans and perhaps Etruscans knew of the Canary Islands and the western current that flows to the New World, made famous by Christopher Columbus in 1492.

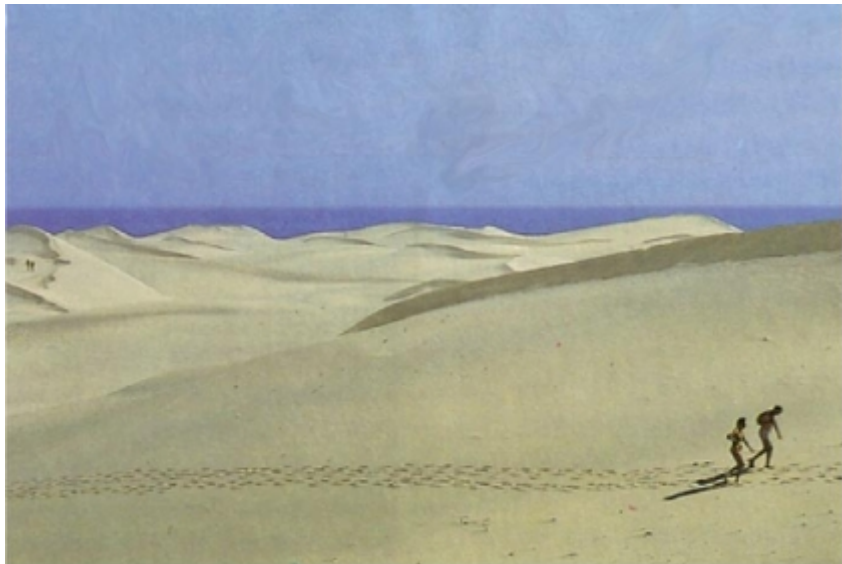
In 1970 Thor Heyerdahl proved that this ocean route could also be navigated in a papyrus boat, himself completing the trip from Africa to Barbados in 57 days with an international crew.

The Guanches were the most important cultural link between the Old and New World because their island chain lies in the same ocean current used by Columbus and Heyerdahl. Culturally they shared many features common to both regions such as pyramid building, mummification and trepanation. However, due to their volcanic nature, the Canary Islands had no metal, so the Guanche Indians remained in the Stone-Age.

So now let us begin the story of the last Stone-Age Indo- European tribes... the indigenous white man's world... where Western civilization lived in a cave.



Mt. Teide on Tenerife, 12,200 feet. Often covered with snow during the winter months, this peak was a beacon for early mariners who sailed beyond the Pillars of Hercules (Gibraltar) and into the Western Ocean. Photo by Jens Steckert



Sand dunes of Maspalomas, Gran Canary

East Atlantic Isles

Geologically speaking, the Atlantic Ocean is a very active region with a volcanic belt that reaches from the Mediterranean to the West Indies, with earthquakes a rather common phenomenon. The only island chains in the eastern Mid-Atlantic are the Azores, Cape Verde, Madeira and the Canaries.

All of these islands are of volcanic origin and are the summits of lofty mountains, which have their bases on an abyssal ocean floor.

Madeira has a few crateriform cavities, but there are presently no live craters or smoking crevices. The Azores rise from a depth of more than two and a half miles and their volcanic nature has been shown by numerous earthquakes and basaltic eruptions that occur, while natural hot springs and hot lakes are very common. Cape Verde Islands are also volcanic, with recorded earthquakes and eruptions in recent history. The Canaries have numerous volcanoes including 12,200 foot Mt. Teide on Tenerife, which has erupted many, many times during recorded history. La Caldera on La Palma Island is the largest crater on earth, while the mountains on Hierro Island contain over 1000 volcanic craters.

Of all the Mid-Atlantic islands, only the Canary Islands were inhabited prior to the 15th century, the Guanche Indians having lived in their tropical archipelago long before Greek and Roman navigators had traded with them.

The Canaries lie off the northwest coast of Africa, and extend into the Atlantic ocean for 300 miles. The total land surface of the archipelago is 2,923 square miles, with the largest island being Tenerife, at 795 square miles, and the smallest Hierro, at 107 square miles.

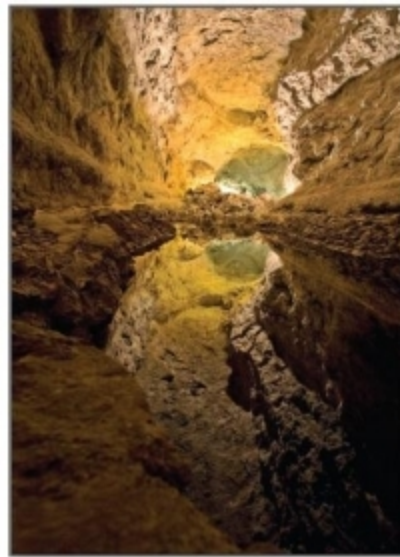
Long famous for their climate of eternal spring, the seasons are influenced by the close proximity to the African mainland, the ocean and the high altitude of the peaks. It's a great place to call home, then and now. Let's go there!



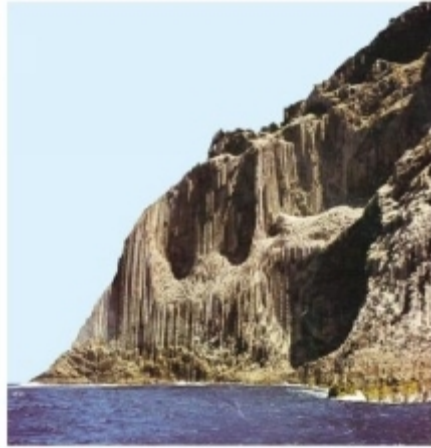
An important staple food, figs produced two to three crops per year in the mild Canary climate, and were also dried for winter.



Natural Arch, Hierro Island.



Cueva de los Verdes, on Lanzarote.
Photo by Gernot Keller



Los Organos, an impressive rock formation on Gomera



The mountains of Gran Canary Island often resemble the landscapes of New Mexico and Arizona.



Pine forests of Gran Canary



Gomera Island, truly one of the jewels of the Atlantic, abounds in pleasant palm lined valleys and jagged mountain ridges. Valle Gran Rey.



Land of the giants. Los Gigantes, looking south from Punta Teno, Tenerife. *Photo by Daniel Gainza*



Caldera de Taburiente, La Palma Island. *Photo by Luc Viatour*



Covered with snow for up to five months of the year, Mt. Teide (Tenerife) rises 12,200 feet from the tropical Atlantic shores, to the fresh pine forests near the Canadas. Near the East rim of Teide's crater is the Llanao de Maja cave, which included the remains of over 45 Guanche Indian mummies, with at least one mummified dog. The area surrounding the Canadas has over 1000 Guanche archaeological sites.

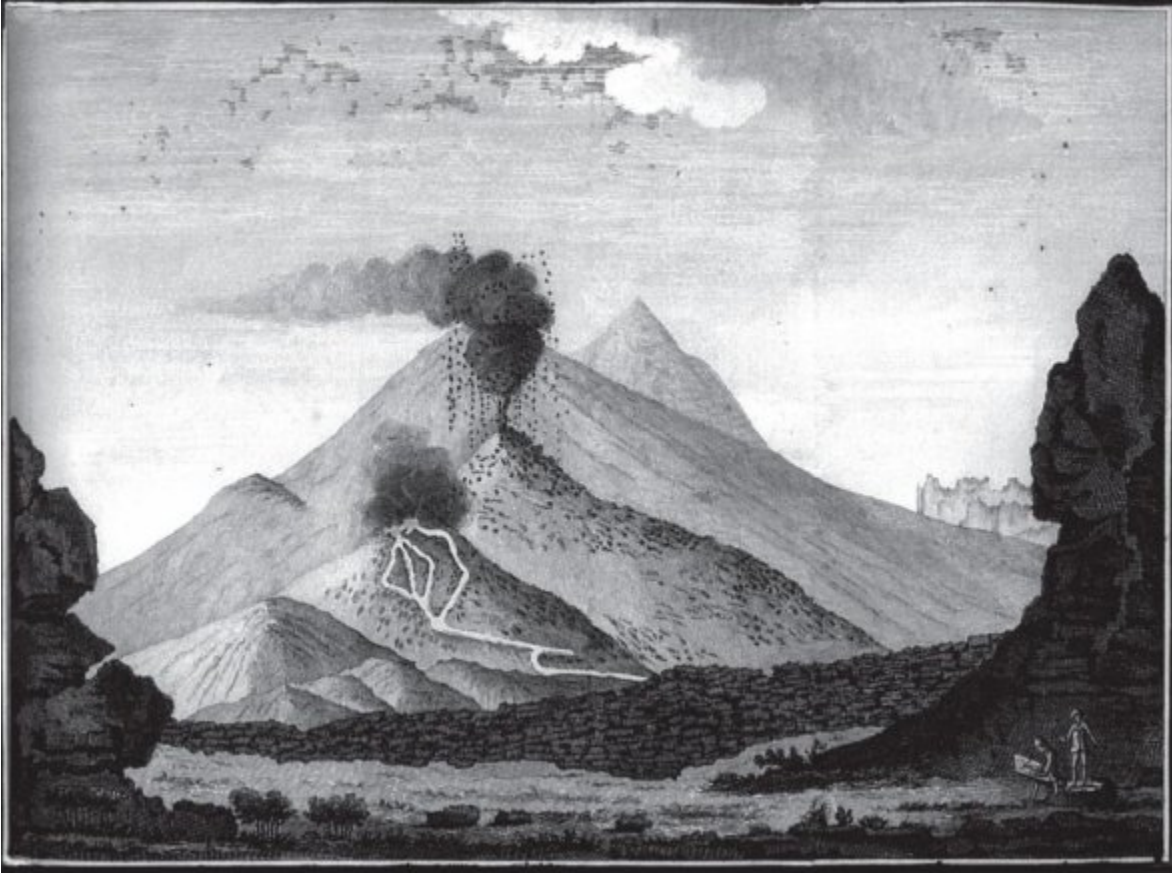


Gran Canary



Canary Palm and Dragon Tree with a view of the peak from Icod, Tenerife.

From the palms to the pines the varied landscapes of the Canary Islands offer a multitude of visual experiences for travellers interested in exploring the Guanche homeland.



Bory de St. Vincent's illustration of the peak of Teide, from his seminal 524 page work on the Guanches, published in Paris, 1803.

Cro-Magnon Canariensis; Europe's Indians

Cro-Magnon (krō-'mag-nən, -non,-man-yə n ; n. *Fr.* 1. an Upper Paleolithic race of men, regarded as the prototype of modern European man.



These 200 some caves are actually small chambers carved into a soft rock face under an overhang. They were used by the Indians of Gran Canary for storing their grains. Once harvest was complete, the grains were placed inside each chamber, and the front was plastered over with mud. While still moist, each was stamped with the owner's distinctive seal. Similar granaries were noted by Espinosa on Tenerife.

About 30,000 to 45,000 years ago Cro-Magnon woman and man first appeared on the earth. The name "Cro-Magnon" was originally given to a small number of human skeletons found in 1868 in a cave at Cro-Magnon, near Dordogne, France. This discovery also included sea-shell necklaces and stone tools. Placed in a historical context, the physical or anatomical features of Cro-Magnon were entirely different from Neanderthal, whom they followed and replaced chronologically. In classification, Cro-Magnons fall into the "Caucasoid" group of modern human types.

From Harvard anthropologist Earnest Hooten we have some important details: *"In the month of March 1868, certain skeletons were uncovered in the rock shelter of Cro-Magnon at the village of Les Eyzies in the valley of the Vezere River, Dordogne, France. These remains were first described by Broca (1868), who made them the type of a new race which first appeared in Europe in the Upper Paleolithic Age. This race is supposed to have been responsible in a large measure for the admirable paintings, engravings and sculptures produced in Western Europe during the last glacial retreat. Subsequent discoveries of skeletons of Upper Paleolithic date, attributed to the "Cro-Magnon" race have been numerous.*

The first investigation to recognize a resemblance between the crania of the troglodytes of the Dordogne and the Guanches of the Canary Islands was the famous anthropologist Hamy. He and his equally noted colleague Quatrefages, recognized the survival of this remarkable Quaternary race and its racial identity with the Guanches of Tenerife. At the same time they admitted the presence in the ancient population of the Canary Islands of racial elements other than that of Cro-Magnon. In order to investigate this question, Dr. Rene Verneau (1882) went to the Canary Islands and for 5 years explored the archaeological sites and collected skeletal material.

As a result of his research Verneau published an admirable series of papers and monographs in which he concluded the Cro-Magnon race to be the dominant element among the Guanches of Tenerife and a recognizable strain in the ancient population of the remaining islands of the archipelago.

Numerous other competent anthropologists have studied skeletal remains of the Guanches and have for the most part admitted the presence in that extinct people of a Cro-Magnon race element. Among these should be mentioned Berthelot, Chil, Von Luschan, Meyer, Sergi, Shrubbsall and Von Behr.”

The cave women/men of Dordogne, France belonged to the same living race which inhabited the Canary Islands as late as 1496, as was proven by Dr. Verneau, who believed that all of the characteristics represented by the Guanches are identical to those of the Cro-Magnons of Europe. Of his trip to the mountains of Tenerife in 1878 Dr. Verneau remarked, “What most startled me when I

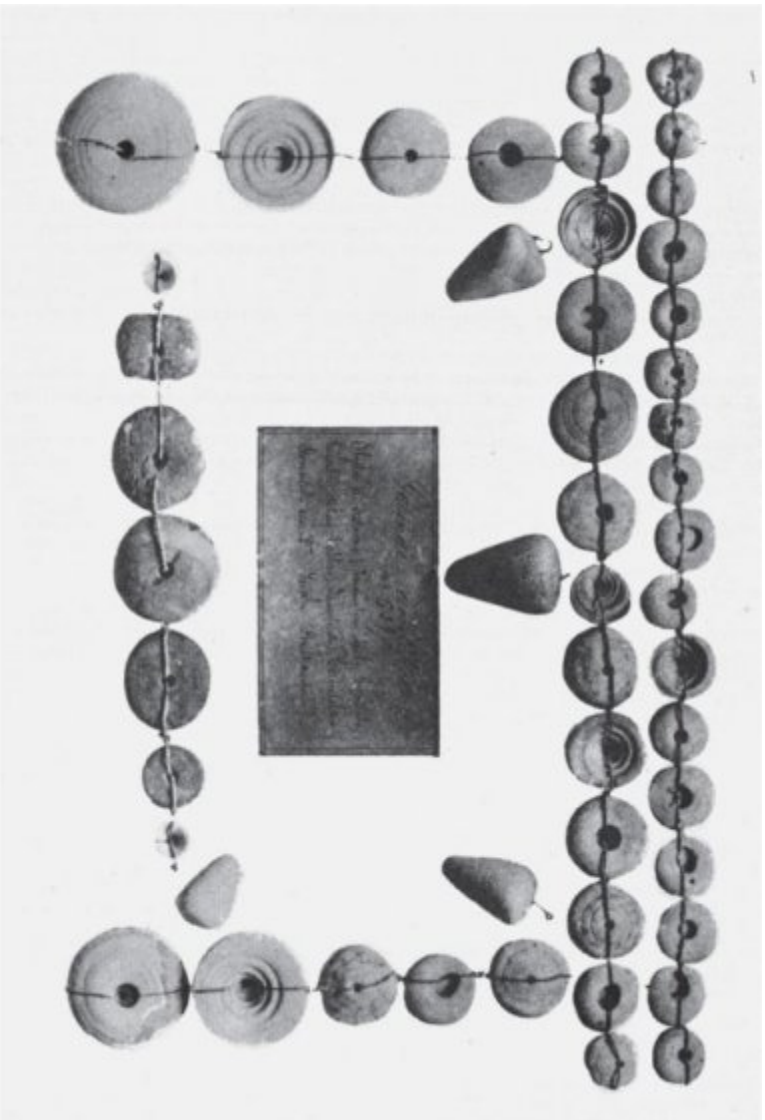




Lava and Gofio mills from Tenerife and Gomera. Roasted barley meal (gofio) was one of the Guanche foods.

arrived for the first time was the fairly considerable number of individuals with blue eyes and fair hair. Their height, their features all denote that we were not in the presence of descendents of the conquerors.”

Indeed these individuals were not descendents of the conquering Spanish, but instead were surviving members of the Guanche population.

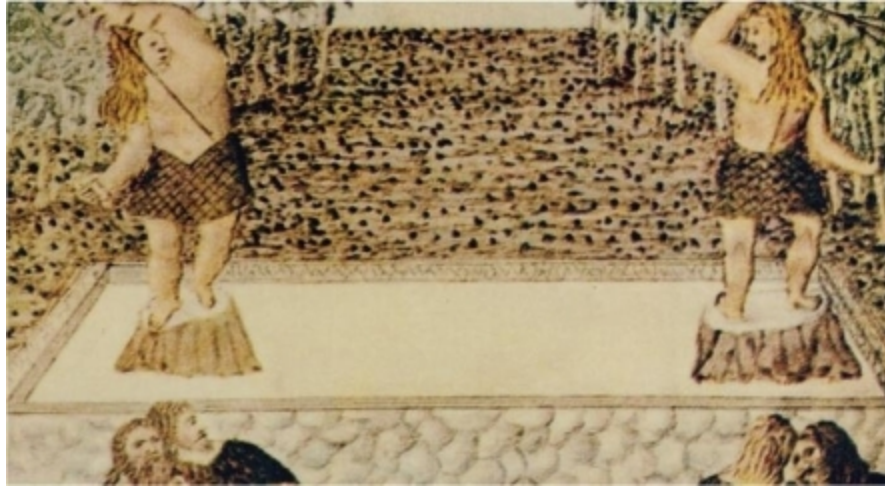


Pierced shells from Candelaria, Tenerife.



The superb pottery of Gran Canary was constructed by the coiled method without a wheel. Colors were applied and the pieces were fired in ovens of stone. The potters were women.

Who Were The Guanches?



Watercolor by Leonardo Torriani (1590)

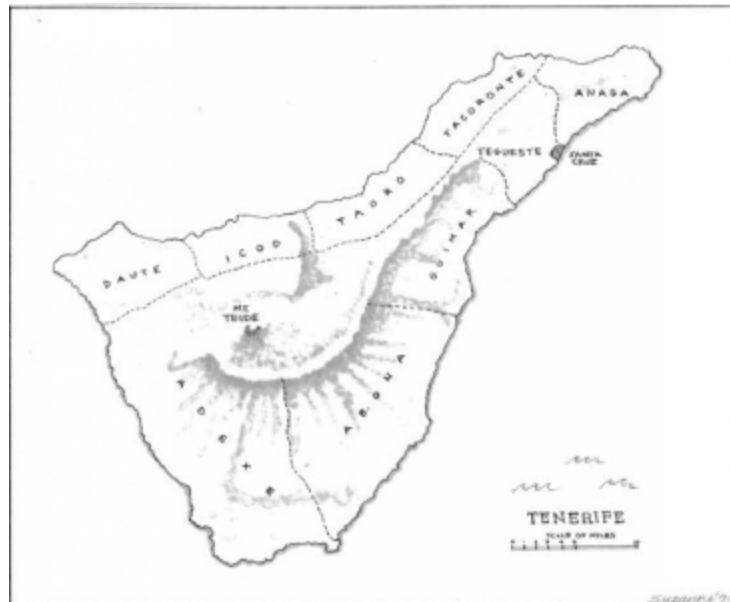
Two Indians on Gran Canary are involved in a contest of throwing, dodging and catching darts and stones.

The Guanches were a Caucasoid group of Stone-Age troglodytes who inhabited the Canary Islands for thousands of years prior to the Spanish invasion of the 15th century. Of both Nordic and Mediterranean type, they lived mostly in caves and stone or wood structures, in what was without question the last true paradise of so-called Western man - a tropical land with volcanoes and palm trees, fruits and flowers, warm ocean waves and snow-capped mountains with pine forests.

Although materially in the Stone-Age, the Guanche Indians had developed an advanced social and spiritual culture, practiced communal farming, trepanation (surgery), showed very high respect for women, had courts of justice, held sports and dances, crafted superlative pottery, mummified their dead, constructed ceremonial pyramids and were all experienced herbalists.

Visited by Phoenician, Greek and Roman mariners, history often left records of a fantastic island kingdom of remarkable, strong people living in a paradisiacal environment somewhere in the Western Ocean off the shores of North Africa. Strictly-speaking, "Guanche" only refers to the indigenous population of Tenerife. While the natives of Gran Canary were called "Canarians", those on La Palma, "Auaritas", Gomerans were called "Gomeros", "Bimbachos" on Hierro, "Majos" on Lanzarote and "Majoreros" on Fuerteventura. But for simplicity's sake, "Guanche" is used to classify the ancient population of all seven islands into a single collective group.

Each summer the Guanches would gather for the Benesmen, which was a huge celebration of all the tribes, an event that included dancing, singing, wrestling and bartering. People would be adorned with flowers and leaves and the young couples would meet and form family ties to help secure a future for their respective tribes.



Menceyatos Aborigines; The nine tribal territories of Tenerife prior to the Spanish settlement

FROM VARIED CHRONICLES OF CANARY ISLAND HISTORY WE HAVE A FEW DESCRIPTIONS OF THE GUANCHES AND THEIR ECOSYSTEM:

From Strabo, Greek geographer and historian, 64 BC-23 AD:

“For both the pure air and the gentle breezes of Zephyrus properly belong to this country, since the country is not only in the west but also warm; ‘at the ends of the earth’ properly belongs to it”. [Isles of the Blest]

From Hesiod, Greek poet, circa 700 BC:

“ With their secure soul, the happy heroes live on the islands, near the wavy ocean, for whom the soil offers sweet foods three times a year.”

From Pomponius Mela, Roman Geographer, circa 43ad:

“The Fortunate Isles are opposite the Atlas; the land is so productive that the inhabitants live quietly happier than the people living in any other land.”

From Plutarch, Greek Biographer, 46-120 AD:

"The soil is so abundantly fruitful, that it produces spontaneously plants and fruits, for use and delicacy, sufficient to answer the wants and delight the palates of the inhabitants. It is firmly believed even by the natives themselves that this is the seat of the blessed."

King Juba II of Mauretania, 25 BC-23 AD:

"In all the islands there are fruit trees and birds of many kinds. There are date palms, pine kernels and pine trees. There is honey in abundance."

Isidore of Seville, 570-636 AD:

"The name of the Fortunate Islands signifies that they produce all good things, as if one should say Happy Isles, and are blest in the wealth of their fruits. For by their own nature they produce fruits of the most precious trees. The slopes of their hills are clothed in untended vines. Instead of weeds, there are crops and garden vegetables, whence the error of the Gentiles and of the pagan poets who in their songs identified them, because of the fecundity of the soil, with Paradise. Be that as it may, they are situated in the stream of Ocean to the left of Mauretania, nearest to the west, and are separated from one another by the sea."

From "Vita Merlini," by Norman-Welsh author Geoffrey of Monmouth in 1150 AD:

"The Isle of Fruits, which is called the Fortunate Island, has its name from its peculiar fertility. Its fields have no need of the farmer's plow; they are utterly uncared for except as Nature tends them. It brings forth grain of rare fertility and grapes and fruits ripened on its trees with spreading boughs. The soil bears everything as if it were grass by spontaneous production. Man lives there a hundred years or more."

From Giovanni Boccaccio, Italian poet and author 1341:

"The 4 men whom they carried away were young and beardless, and had handsome faces. They wore nothing but a sort of apron made of cord, from which they hung a number of palm or reed fibers of a hairs-breadth, which formed an effectual covering. They were uncircumcised. Their long light hair veiled their

bodies down to the waist, and they went bare-footed. The island whence they were taken was called Canary, and was more populous than the others. These men were spoken to in several languages, but they understood none of them. They did not exceed their captors in stature, but they were robust of limb, courageous, and very intelligent. When spoken to by signs they replied in the same manner, like mutes. There were marks

of deference shown from one to another, but one of them appeared more honored than the rest. The apron of this chief was of palm leaves, while the others wore reeds painted in yellow and red. They sang very sweetly, and danced almost as well as Frenchmen. They were gay and merry, and much more civilized than many Spaniards. When they were brought on board, they ate some bread and figs, and seemed to like the bread though they had never tasted it before. They absolutely refused wine, and only drank water. ”



Terra Cotta beads and wooden comb, from Tamaimo, Tenerife.





By the 15th century, European ships began to make their appearance on the Canary shores, while the battles that followed were like a dress rehearsal for the conquest of the New World. The heroic Guanche Indians put up an incredible defense for their island paradise.

From the Spanish Inquisition, 1503:

“As they are natives and know the land, they can’t be caught...and they say that the land and animals were their grandparents. They hide and feed each other in the mountains...and would die rather than reveal their secrets...to find them out by torture is impossible even if they are cut to pieces. ”

From Friar Alonso Espinosa, 1594:

“The old Guanches themselves say that they have an immemorial tradition that 60 people came to this island (Tenerife), but they know not whence they came. They united and formed their settlement near Icod, which is a place on this island, and they gave it this name, which is a word in their language.

“Alzanxiquian abcanabac xerax” means, the place of union of the son of the great one. ”

From Friar Alonso Espinosa, 1594:

“This people had very good and perfect features, and well-shaped bodies. ”

From Friar Alonso Espinosa, 1594 :

“These natives were very strong and agile, and things are recounted of them which seem almost incredible. There is a pebble stone in the district of Arico, (near Guimar, Tenerife) larger than a great pitcher, which I have seen. It was the common talk among the people that their ancestors used that

stone to try their strength. They raised it with their hands, and put it over their heads on to their shoulders with ease. Now (1594) there is not a man, however strong he may be, who can lift it off the ground. Their agility was such that at ten paces they could hurl a lance on a stone and never miss, for they aimed with much dexterity. ”

From Friar Alonso Espinosa, 1594:

“Nearly 900 (Spanish) men were killed at the hands of their enemies. This was the greatest loss that was suffered in these islands, whereby God saw fit to chastise the haughtiness and pride of the Spaniards, exceeding that of all other nations. For only 300 Guanches, naked men without iron or defensive arms, gave them such an assault that they abandoned their camp to the assailants. ”

“Princesa Dacil” by Tenerife poet Antonio Viana, 1604:

*“Largo cabello mas que el sol dorado,
Cejas sutiles, que del color mismo
Parecen arcos de oro, y corresponden
Crecidas las pestanas a sus visos,
Los ojos bellos son como esmeraldas,
Cercadas de cristales transparentes,
Entreveradas de zelosos circulos Cual
bello rosiclerlas dos mejillas Y afilada
nariz proporcionada,
Graciosa boca, cuyos gruesos labios
Parecen bechos de coralpuiism o
Hermoso rostro de color de nieve,
Con fuego y sangre misturado a partes”*

A general translation of this poem into English would read something like this:

“Princess Dacii”

Long hair, more golden than the sun Eyebrows subtle, of the same golden color That seem like golden arches

*And correspond the brown eye lashes to her semblance Beautiful eyes like emeralds; enclosed by Transparent crystals and shine rose circles,
As beautiful as flowers her cheeks.
Sharp nose, in proportion to a graceful Mouth with thick lips, seem made Of the purest fine coral.
Beautiful face, the color of snow with blood and fire intermixed.*

From Scottish sailor George Glas, 1764:

“Both of these towns (Guimar and Vlaflor) have some families living in them, who know themselves to be the genuine offspring of the Guanches. I have seen and conversed with some of these people, but they could not gratify my curiosity in anything concerning the manners and customs of their ancestors, whose language they have entirely lost. They appeared to me to be of a fairer complexion than the Spaniards of the province of Andalusia. ”

From Scottish sailor George Glas, 1764:

“Between the city of Laguna and Point Nago, there are many pleasant romantic little valleys and hollows, well watered, and abounding with shady groves. These are the most agreeable places in the island. The inhabitants of those mountains are fairer than the other inhabitants of the island; probably they are the offspring of those fair people who lived on the north side of the island. ”

From Alexander Von Humboldt, who fell to his knees when he saw Tacoronte valley in 1799, and left us this quote:

“The valley of Tacoronte is the entrance into that charming country, of which travellers of every nation have spoken with rapturous enthusiasm. Under the torrid zone I found sites where nature is more majestic, and richer in the display of organic forms; but after having traversed the banks of the Orinoco, the Cordilleras of Peru, and the most beautiful valleys of Mexico, I own that I have never beheld a prospect more varied, more attractive, more harmonious in the distribution of the masses of verdure and of rocks, than the western coast of Teneriffe. ”

From Hakluyt Society editor and translator, Richard Henry Major, 1872:

“The natives of Lanzarote and Fuerteventura had very brown complexions, while most of the inhabitants of Canary, Tenerife, Gomera, Palma and Hierro were more or less

fair, or even quite blonde. ”

From British author and explorer Olivia Stone, 1889:

“The mummies, of which numbers have been discovered, are conclusive evidence as to the appearance of the ancient inhabitants. Those found on this island (Gran Canary) have not in a single instance black hair. Much of the hair is fairish red and reddish brown, besides being dark brown. The black hair which so predominates here in the towns is doubtless due to the Spanish element introduced later. ”

From Harvard anthropologist Earnest A. Hooten, 1925:

“The Gran Canarians were both dark and blond with frequent occurrence of red hair. The blond element in Tenerife was more numerous than in Gran Canary, and perhaps in the former island (Tenerife) may have been numerically predominant. ”

From Lawrence D. Hills, British author, 1970:

“Any Phoenician, Greek or Roman seeing the Guanches in action in an age of hand to hand combat and missiles mainly propelled by human strength would have decided that invasion and conquest would not be worth the losses. ”

Termination for the Guanche Indians came when French, Portuguese and Spanish ships landed on the Canary shores in the 15th century.

Anthropologist John Mercer (1980) noted:

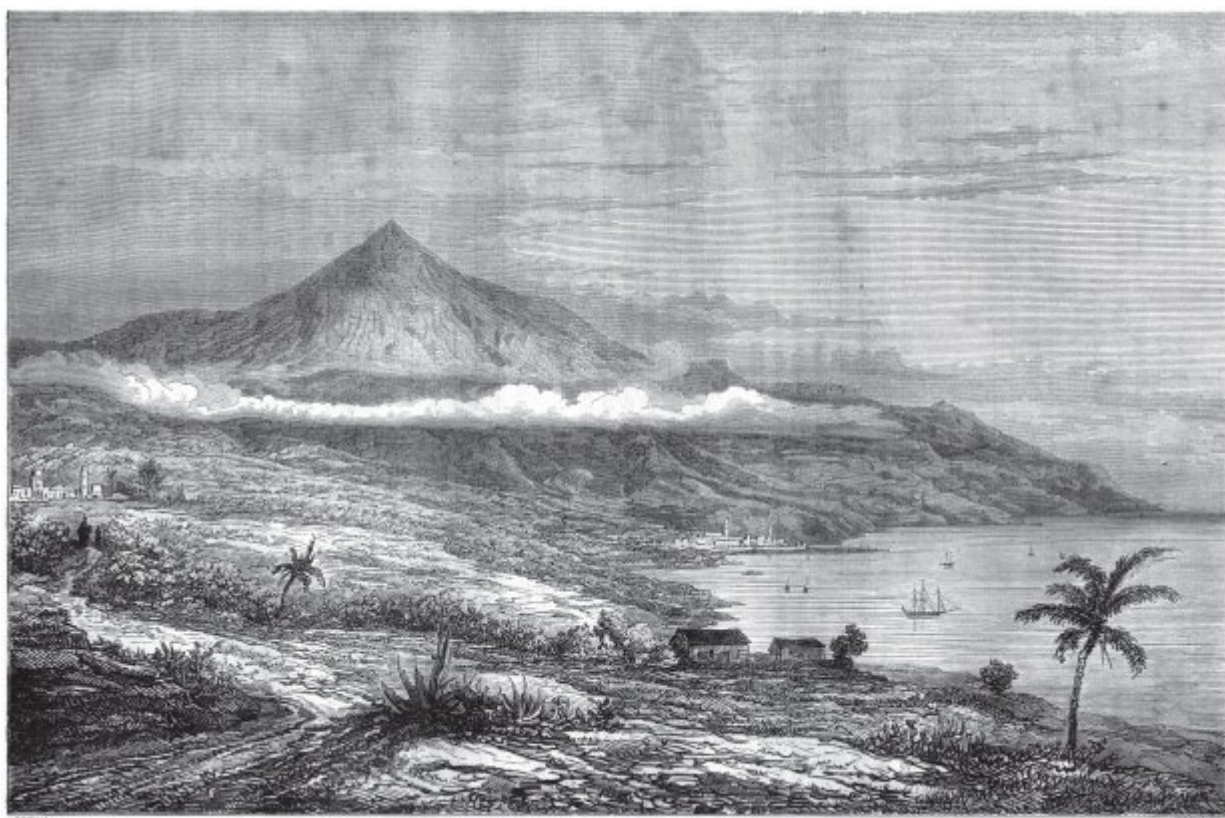
“The records show the extermination of a people and its culture beyond anything effected by the Spaniards in the Americas. ”

The Guanches fought heroically, but 2/3 of them died from pestilence.

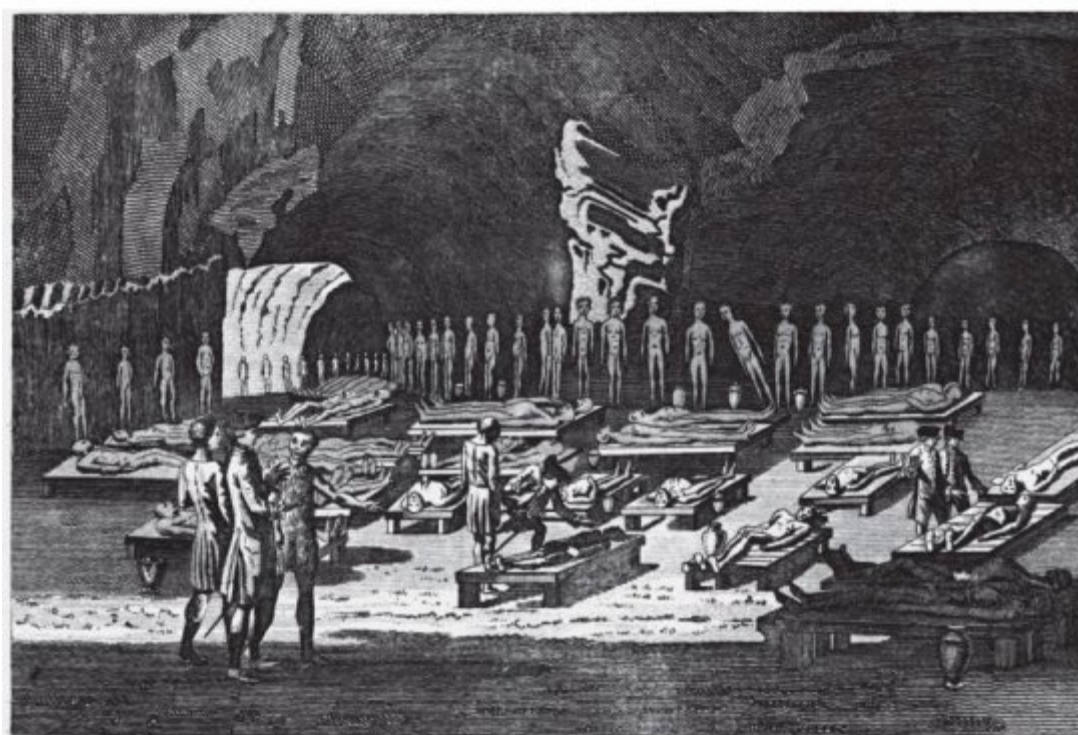
Were it not for this loss, Friar Galindo (1632) believed that:

“Firmly united, [they] might by reason of their strength, skill, courage and agility, have defeated the famous Spanish Armada, or even all the combined powers of Europe. ”

The Guanches were some of the first casualties of the Atlantic slave trade and were sold in the markets of Seville alongside blacks from West Africa.



VOYAGE DE D. MASTAL — Vue du pic de Teide (voy. p. 316). — Dessin de Dutilleul d'après une aquarelle de M. le marquis de Tréville.



SEPULCHRAL CAVES of the GUANCHES in the ISLE of TENERIFFE.

An old German illustration from the book by Joseph de Viera y Clavijo entitled “Historia General de las Islas Canarias” published in 1776, showing a huge Guanche mummy cave located in the southern slope of Tenerife, in the Barranco de Erques, between Arico and Guimar, discovered while he was writing his book

Mummies

Being highly religious and having an organized priesthood, the Guanches embalmed the bodies of their deceased in a method similar to that employed by the Egyptians and Peruvians. They *believed in the immortality of the soul, and the ultimate destiny of atuman, (heaven).*

In 1596 a British wine merchant named Thomas Nichols visited Tenerife and was shown a cave in the Guimar tribal territory that contained somewhere between 300 to 400 mummies, most of *them stretched out on biers. The Guanches at this time said that there were more than 20 such caves on Tenerife containing mummies of all the different tribes. The secret to the entrance of these caves was* known only by the old men, who claimed to be ignorant of even the whereabouts of the caves. It seems certain that fewer than 4 or 5 of *these caves have been discovered.*

A famous cave in the Barranco de Herque was explored in 1770. The cave was very large, though the entrance to it was small. *There were many niches in the wall, containing altogether more than 1000 mummies.* Except for the bodies that were placed upright *in the caves, all the others were laid with their heads towards the* north, according to Friar Galindo (1632). The sexes were represented equally, and a few dog mummies were also present. Clay beads were *a common item found in tombs, as were stone tools, spoons, pots, perforated shells, wooden staffs and throwing balls.* In one instance a hexagonal crystal of green beryl was perforated with a perfect *cylindrical hole, despite its hardness.*

Humboldt (1799) observed some Canary mummies and noted: “*The conformation of the skull has some slight resemblance to that of the white race of the ancient Egyptians; and the incisive teeth of the Guanches*

are blunted, like those mummies found on the banks of the Nile."

Both sexes often had necklaces left upon them, as did the children. Another notable feature common to most burials on the five western islands was the presence of the holy plant (*cneorum pulverulentum*), possibly used to sweeten the air and slow down putrefaction.



Mummified remains of a Guanche in a poor state of preservation. This mummy was discovered in a cave at Araya, Candelaria, Tenerife.

From Friar Espinosa (1594) we have some details about burial process:

"There are no people however barbarous who do not show respect to their dead, and who do not pay them the last honours by burying them where it seems most convenient. The natives of this island (Tenerife) having feelings of piety towards their dead, had the custom that when one of them died they summoned certain men, if the dead was a man, or certain women if a woman, whose office it was and who lived by it. These, taking the body of the dead after it was washed, forced down the mouth certain confections made of melted mutton grease, powder of heath, and of stones, bark of pine trees, and I know not what else, cramming the preparation down each day, and putting the corpse in the sun, on one side and then on the other, for a space of 15 days, until it was dry. They called it xaxo (Jarco, the deceased). During this time the relations mourned and wept, for there were no obsequies after the end of it. The corpse was then sewn up and enveloped in leather from certain heads of flock, selected and set apart for the purpose. Thus the corpse of the deceased could

afterwards be known by marks on the hide. These skins were tanned to chamois color, and were sewn over with pine bark with much skill, by means of thongs of the same bark, so that the sewing could hardly be seen. In these tanned skins the

body of the deceased was enveloped and sewn up. Many other skins were placed on the top, and some were placed in coffins of imperishable wood like tea (Tayah-(Canary Pine), all made of one piece, carved into the shape of the corpse. In this state the body was carried to some inaccessible cave, approached by notches in a precipice which no one could reach.

There they placed and left it, having done for it the last honours."

Mummification is one of the Guanche cultural links between the New and Old World, as the practice was also employed in Mexico, Central America, South America, Persia, Egypt, Assyria and amongst some of the North American Indians. The museums in Santa Cruz and Las Palmas have many mummies on display and in 1992 Tenerife hosted the world's first mummy conference at the Semiramis Hotel in Puerta de la Cruz, attended by 300 scientists from 21 countries.

In the past, mummies were viewed traditionally as objects of art and curiosity, but after the Tenerife conference the study of mummies had become a validated and legitimate branch of science. Any modern-day scientist would be awed by the sight of an ancient volcanic Canary vault filled with hundreds of mummies, a sight witnessed by some of the early explorers, and a breathtaking one it must have been. Mummies hold a very curious fascination for children as well. Kids will usually flock to a mummy case, study with excitement and curiosity, and talk about it for days afterwards.



The Holy plant (cneorum pulverulentum)

Cneorum pulverulentum was found both in the mummy and tumulus burials, and is believed to have been used by the Indians to sweeten the air and slow down putrefaction.



Bits and pieces of Mr. and Mrs. Indigenous.





Ceremonial pyramids at Chacon, Guimar, Tenerife

Pyramids

Ancient pyramids are scattered across the earth from China to Peru, and have served as tombs, temples and observatories. Some of the pyramids in Yucatan are pointed, while most are flat-topped. In Egypt a form of pyramid called the “mastaba” is flattened at the top, in a region famous for its massive pointed pyramids.

In the Canary Islands we find a few truncated pyramids in places like Guimar and Icod (Tenerife), as well as on the island of LaPalma. In Guimar (translated to “sacred bone”) there exists an ancient necropolis with several step-like pyramids, part of a temple and ceremonial center. Planned structures that were aligned astronomically, a historical document dated April 6, 1512 calls it a “*stone fortress*” and “*a place where the Guanches ascend to pray.*” They are angled to coincide with the rising sun during summer solstice, and with the cycles of the solar calendar.

There are remarkable similarities between the Tenerife pyramids and those on the island of Sicily, and a tremendous amount of effort by a large labor force was involved in their construction. In 1999 American archaeologist Donald P. Ryan, after investigating the Tenerife pyramids said, “*We have discovered that what we set out to investigate aren’t huge piles of stones made by farmers clearing the land roundabout, but are in fact structures deliberately filled with sand and small (volcanic) stones.*”

The authenticity of the Canary Island pyramids has been disputed by a few modern day scientists and writers, claiming that these are just piles of stones cleared by the Spanish settlers for farming, or that Freemasons had put them together in the 19th century. But in actuality, most of the pyramids were taken apart by the new European immigrants who arrived in the Canaries in the 15th century, and they went on to do the same in Mexico, Bolivia, Peru and Polynesia. Every place on earth that pyramids have stood they have been subject to desecration and destruction.

In 1799 a French naturalist, geologist and volcanist named Bory de St. Vincent explored the Canaries and in 1803 he published a 524 page essay describing the Guanches and discussing the Canary pyramids on pages 503 and 510. Mr. St. Vincent was respected enough to be mentioned by Darwin in the preface to the third edition of “*The Origin of Species.*”

The Guanche pyramids are another cultural link between the Old and New World, and plainly shows that the old Guanches were not born of a savage origin.



A tomb for priest-kings in the remote Tonga Islands, Polynesia, but later leveled by the missionaries.
Sketch from J. Wilson in 1799.



An old illustration of a solar temple and burial place at Papara, Tahiti, plainly showing how widely distributed pyramid construction was, from J. Wilson, 1799. A decade after his first visit to Tahiti, Captain Cook found Hawaii, and while there was led inland by the native priest and escorted to an early monument, which turned out to be a truncated stone pyramid about 40 yards long, 20 yards broad and 14 yards high. The top platform was flat and well paved, and formed the foundation for a small wooden pagoda.



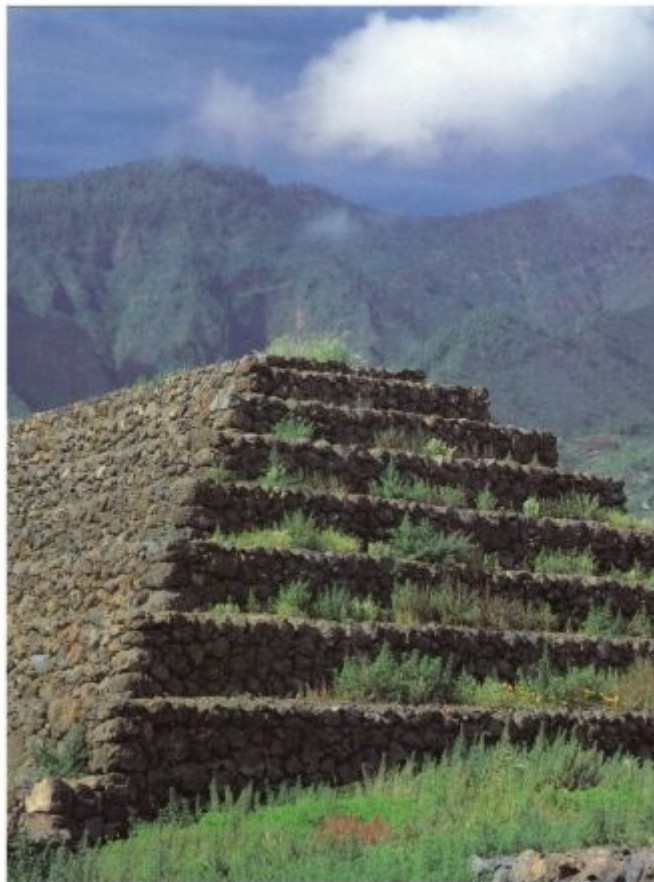
Two views of a stepped pyramid in Icod, Tenerife, from 2007. *photos by Bard of Ely*



This stepped pyramid in Icod, Tenerife is another one of the few remaining that were not leveled after the Spanish settled the islands in the 15th century



Stepped pyramid in Egypt, at Sakkara.



Ceremonial pyramid at Chacona, Guimar, Tenerife.



Stepped pyramid at Chichen Itza, Yucatan, Mexico.

In the span of a few centuries before Christ several tribes in the rain forests on the Atlantic shores of Mexico and among the sandy deserts of Peru on the opposite coast, managed to create technically advanced civilizations, while most of the other native populations in the New World remained in the primitive tribal communities of their ancestors until Columbus arrived.

Chichen Itza was one of many American examples of step pyramids that had relevance to a solar deity, and bore striking similarities to the stepped-ziggurat pyramids in Mesopotamia, the back garden of Phoenicia. The Phoenicians, who had circumnavigated Africa in 600 B.C., were some of the greatest navigators of the ancient world, and would have had no difficulty crossing the Atlantic from the deserts of north Africa to the jungles of Yucatan, on the Canary Current.

A very large body of scientific evidence proves that there were multiracial populations throughout pre-Columbian Mexico, Central America, North & South America and Polynesia. It's up to the next generation of scientists to connect the dots between Mesopotamia, Egypt and the Mediterranean...on through Gibraltar to the Canaries, the Americas and Polynesia, with an unmistakable trail of Sun-Gods, pyramids and mummies.



Cuatro Puertas, Gran Canary



In 1565 Girolamo Benzoni from Milan published his *"History of The New World"* which detailed his travels as a young man through the Canary Islands, Caribbean, Mexico, Central America and South America. It included this illustration of some Peruvian Indians who would climb the steps of these pyramids in the morning at sunrise then raise their hands towards the sun while praying. Similar descriptions were noted of the

Guanches by Espinosa and Galindo, the two Spanish clergymen who said the Guanche Indians prayed frequently while raising their hands towards the sun and invoking the name of God.

Solar Theocracy

The Guanches recognized themselves as custodians of an ancient spiritual legacy, and they were very devoted to their religion and spiritual practices. Like their European cousins, the Celts and Teutons, they looked upon the sun as the mighty emblem and instrumentality of the Godhead. Menceys were priest-kings within tribal territories on the islands, and like in ancient Peru they built solar temples and step-pyramids and claimed their descent and divinity from the sun.

Solar religion manifests itself not simply in acknowledgement of the overt functions of the sun as provider of light and heat, but also in recognition of influences that are more wide-ranging than the elemental force

itself. The sun is the great source of energy in almost all terrestrial phenomena, from the meteorological to the geographical, from the geological to the biological. Solar energy equals life.

The Guanche Indians believed in the immortality of the soul and undertook laborious methods to preserve their dead as mummies. This was part of their religious practice, as was observance of celestial movements, participation in various forms of processions that included songs and wailing, veneration for high rock pinnacles, ancient Dragon trees, and prostrating themselves before the rising sun.

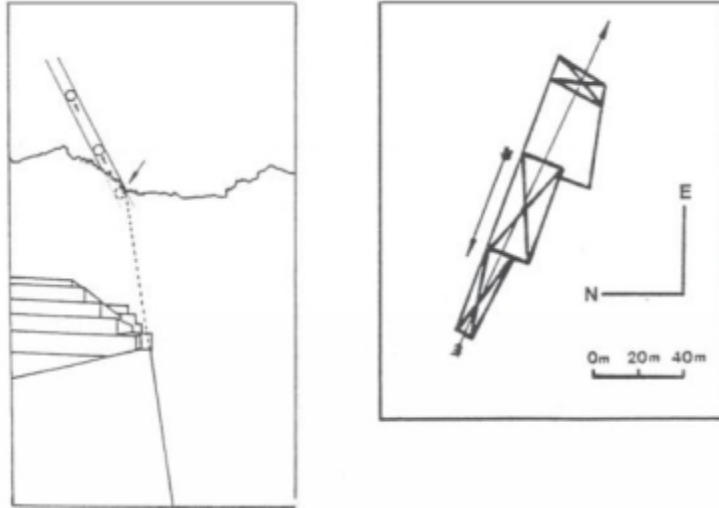
Most of the early chronicles of the Guanches spiritual beliefs and language were recorded by 2 Spanish clergymen; Friar Alonso Espinosa (1594) and Friar Abreau Galindo (1632). They noted that the Guanches were monotheistic, but had a complex form of expressing the divine principle. Concepts like *“Life of the sky,” “Sun God,” “Sun spirit of the mountains,” “Indweller of the universe,”* and dozens of other spiritual metaphors were all part of their daily language, with religion being the central theme of their existence.

In addition to male Shamans, the Spanish priests had also documented the existence of a spiritual order of Guanche holy women called *“Harmagadas,”* who were like vestal virgins. Parallels are noted between them and the priestesses on the banks of the Nile in ancient Egypt. They lived together in stone temples called *“Tamoganteen Acoran”* (house of God), or large caves, and there were many of these temples on Tenerife and Gran Canaria. These holy women were distinguished from other women by their long white garments. They praised Acoran by putting their hands together and lifting them towards heaven. The Harmagadas never married, but served as midwives, performed rites of baptism, rain ceremonies *and various other sacred functions. Historians and anthropologists agree that these women formed a very important component of the Guanche spiritual order and their theocratic government. Much like the ancient German women of Tacitus time, around 98 A.D., who possessed significant political and spiritual prominence, there are numerous parallels between the Guanches and the ancient Germanic tribes, as noted by Harvard anthropologist Hooten.*



A native fruit used by Guanches, Mocan (*visnea mocanera*) was eaten fresh, made into a syrup and used as an ingredient for embalming mummies. Illustration by Bory de St. Vincent, from 1803.

Humboldt believed the islands were a place of spiritual refuge in times of trouble and public misfortune, much as America later became a destination for those fleeing religious persecution and civil *dissensions*.



The main axis of the principal pyramid is an accurate indicator of the position of the rising sun on the winter solstice (December 21) and the setting sun on the summer solstice (June 21). Other points of interest are certain orientations that indicate the position of the rising and setting sun during the days of April 22-23; dates which coincide with the Guanche New Year according to Antonio Viana's work.

The Canary archipelago has 1600-1700 species of plants, 470 being endemic, and 110 limited to the immediate Atlantic islands. The plants all served the Guanches well for dietary, medicinal and religious purposes.

The influence of geography must have had a profound impact upon the Guanches, and their rugged aquatic environment became a formative factor in the development of their souls and spiritual destiny. The ancient tradition of cave-dwelling for example was once a universal custom practiced in places such as Africa, Britain, Arizona, Colorado, the Mediterranean, Australia and all over Asia. It was behind the ceremonies of the Bonist priesthood in ancient Tibet. For the Guanches, caves had been their primary dwellings for many thousands of years. Living "in" the earth has a powerful influence upon the philosophical and spiritual beliefs of any indigenous group. Many of the caves are immense caverns and grottos, some filled with mummies until the present age. Quite a few of these caves are still occupied by modern day islanders, and are amongst some of the oldest continuously inhabited dwellings in the world.



A botanical fossil with an antiquity that must be greater than that of the pyramids, the Dragon Tree (*dracaena draco*) was regarded with reverential feelings by the Guanches, who performed their religious ceremonies inside one massive specimen on Tenerife. The blood-red sap which the tree exudes, called dragon's blood, was used by the Indians both as medicine and as a preservative agent for embalming their mummies. The above example is but a baby compared to the one observed by Alexander Von Humbolt in 1799, which was over 48 feet in circumference.



Guanche women of the Canary islands adorned their pottery with these intricate sun symbol designs. Although hundreds of years old they have caught the attention of the modern art world. Caves were likewise elaborately painted and decorated with the colors generally being red, yellow, black and white



Language

The Guanche language was certainly one of the most fascinating details of their culture. Early explorers to the Canaries recorded that when the Guanches were spoken to in any of the European or Arabic languages,

they understood none of them. The languages on all seven islands had some affinity to each other, but on Tenerife it was very different from the others. George Glas (1764) felt that it had some resemblance to the ancient Peruvian tongue. The Marquis of Bute (1891) was impressed by the proto Indo-European analogies to the speech of the Guanches of Tenerife, and in this view he was supported by Sir Clemens Markham (1907).

The Guanches left no written language, but there were inscriptions and pictographs, most of which have not been deciphered. Some linguists have made correlations between the Guanche language and that of the Berbers on the nearby coast of northwest Africa. There were some similarities, but it is quite probable that some of the Berber words were introduced after the conquest (1496), as the Spaniards were in the habit of making raids on the African coast and bringing away captives. Linguist John Abercromby (1917) believed that some of the Guanche language represented an earlier phase of modern Berber, and that a Tenerife type speech was a predecessor to an early Berber language. He had made an intense study of the language and discovered that the maximum proportion of words which are inexplicable in Berber are found on Tenerife, with 66.2% having no correlation. He also found that “P” does not represent a sound proper to any Berber dialect except Zenaga, but he notes that this sound occurred in ancient Egyptian. Because this sound of “P” occurs in the names of chiefs, elders and place names of residence for Guanche leaders, and probably in formula used at the coronation of the Tenerife chiefs, Abercromby concluded that a “P” language was used by the leaders on Tenerife. Anthropologist John Mercer (1980) noted: *“Many of the pre-conquest words have not been located in any other tongue, and it may be that the islanders spoke a language with an older, more individual status than a mere version of Berber.”*

On the western side of the Atlantic Ocean we find some language affinity in the Arawak and Taino Indian place names such as *Guantanamo* and *Guanabacoa*, Cuba, and likewise in Mexico with *Guanajuato*, Honduras with *Guanaja* Island, Costa Rica with *Guanacaste* and Brazil with *Guanabara*. The prefix *Guan* in the Guanche language is in reference to a person of a particular geographic region, and the first island Columbus landed on in America was named *Guanahani*, in the Bahamas, now called San Salvador, while the higher

altitudes of the Lesser Antilles were inhabited by a fair skinned bearded group of natives known as Allouages.

The Guanches were also famous for a whistled language which is still in practice on Gomera Island. It is a clever form of telephonic speech developed so that messages could be exchanged over mountainous terrain, or to alert all of the tribes that a ship was approaching. A good performer can whistle messages three to five miles, and the record is reputed to be eight miles.

There are various methods of this practice. Normally one inserts one or two fingers, or a bent knuckle into the mouth, and while the front of the tongue is immobilized, the lips are kept spread and rigid. With some practice it is possible to produce a tone of incredible volume, purity and carrying power over a range of some three octaves. The modern day whistlers are using a whistled type of Spanish, and the old Guanches, likewise, a whistled version of their own language.

Remnants of the Guanche Language

In this section we list words recorded by primary sources

<i>From Friar Espinosa (1594), some of these words have Spanish admixture:</i>	
<i>Ac.Ach.T.Ta</i>	<i>Definite article</i>
<i>Acaman</i>	<i>The Sun God (Viana)</i>
<i>Ac gueray xerax</i>	<i>Life of the sky (Galindo) Divine title of the Sun</i>
<i>Achahuerahan</i>	<i>God (Espinosa)</i>
<i>Achahu canac</i>	<i>God</i>
<i>Achguaya xerax</i>	<i>Spirit of the sky</i>
<i>Achimayec</i>	<i>The mother (Espinosa, Galindo)</i>
<i>Chimney</i>	<i>Elder</i>

<i>Achineche (or Chenerfe)</i>	<i>Tenerife</i>
<i>Achit</i>	<i>Live thou</i>
<i>Achoran</i>	<i>God (Espinosa, Galindo, Viana)</i>
<i>Acoran</i>	<i>God</i>
<i>Adara</i>	<i>Mountain</i>
<i>Afaro</i>	<i>Grain</i>
<i>Agonec</i>	<i>I swear</i>
<i>Agüere</i>	<i>A lake (Espinosa)</i>
<i>Amen</i>	<i>Sun (Galindo)</i>
<i>Aran</i>	<i>A farm</i>
<i>Ataman</i>	<i>Sky (Galindo)</i>
<i>At guaycha fura taman</i>	<i>Sun Spirit of the mountains (Galindo)</i>
<i>Atmayec guayai xiraxi</i>	<i>Mother of the Spirit of the Sky (Galindo)</i>
<i>Axo or xayo</i>	<i>Deceased (Espinosa)</i>
<i>Ayt M Maheh</i>	<i>Children of the Sun</i>
<i>Benesmen</i>	<i>Sowing time (Galindo)</i>
<i>Benichen, Bentinerfe, Bencheni</i>	<i>Son of Tenerife of Chinerfa</i>
<i>Cel</i>	<i>Moon</i>
<i>Chafa</i>	<i>Lofty mountain ridge</i>
<i>Coran</i>	<i>Man (Galindo)</i>
<i>Dar Dir</i>	<i>Native born</i>
<i>E cheyde Teyde</i>	<i>Name of the Peak; Ech or T.</i>
	<i>The article; Root, yda (Ida)</i>
<i>Fayra, Fura</i>	<i>Round stone in a place of worship</i>
<i>Gofio</i>	<i>Porridge (Espinosa, Galindo)</i>
<i>Gua n</i>	<i>Son</i>
<i>Guanac</i>	<i>The people, The state</i>
<i>Guanche</i>	<i>Contraction of</i>

	<i>Guanchinerfe, Son of Tenerife</i>
<i>Guanamana</i>	<i>Wizard, Son of Aman</i>
<i>Guanoth</i>	<i>The people, the state (Viana)</i>
<i>Guarirari</i>	<i>Indweller of the Universe (Galindo)</i>
<i>Guaya</i>	<i>Spirit, life</i>
<i>Guayaxiraxi</i>	<i>Soul of the Sky</i>
<i>Guayota</i>	<i>Spirit of evil; lived in the volcano</i>
<i>Harmagada or Harimaguada</i>	<i>Vestal, Baptiser</i>
<i>Hu</i>	<i>A preformative indicating greatness or holiness</i>
<i>Jarco</i>	<i>Mummy</i>
<i>Maguada, Magath</i>	<i>Vestal, Maid</i>
<i>Manse</i>	<i>Shore</i>
<i>Mencayto</i>	<i>Most high, Title of God</i>
<i>Mocan</i>	<i>Elderberry (visnea mocanera)</i>
<i>N amet</i>	<i>The bone</i>
<i>Quebehi</i>	<i>Highness</i>
<i>Tabayba</i>	<i>Euphorbia</i>
<i>Tabona</i>	<i>Obsidian knife</i>
<i>Tagasaste</i>	<i>Cytisus proliferus</i>
<i>Tagorar</i>	<i>Assembly (Espinosa), the root of Taoro and Orotava</i>
<i>Taraire, Tagaire</i>	<i>Lofty ridge</i>
<i>Tea</i>	<i>Canary pine (Espinosa)</i>
<i>Teyde</i>	<i>The peak</i>
<i>Xerax</i>	<i>Sky</i>
<i>Yoya</i>	<i>Juice of Mocan fruit</i>
<i>Zahori</i>	<i>Foreteller of events</i>

	<i>(Espinosa)</i>
<i>From Friar Galindo (1632) some remnants of the Guanche language, many words with Spanish admixture:</i>	
<i>Acoran</i>	
<i>Almogaren</i>	<i>Houses of devotion or temples</i>
<i>Archormase</i>	<i>Green figs</i>
<i>Atirtisma</i>	<i>The name by which they invoked God. One, or Most High, the ancients informed us that Atlas was called by the natives Ater, and Adyrrim</i>
<i>Carianas</i>	<i>Seroons or baskets made of palms</i>
<i>Eraorazan</i>	<i>Goddess (on Hierro)</i>
<i>Faycag</i>	<i>A priest or lawyer, next in dignity to chief</i>
<i>Gama</i>	<i>Enough</i>
<i>Gayres</i>	<i>The members of the Privy council</i>
<i>Guanarteme</i>	<i>A chief</i>
<i>Magadas</i>	<i>Midwives, medicine woman, priestess</i>
<i>Moneiba</i>	<i>Goddess (Hierro)</i>
<i>Sabor</i>	<i>The Privy Council</i>
<i>Tamoganteen</i>	<i>Houses</i>
<i>Tehaunenen</i>	<i>Dried figs</i>
<i>The Tenerife dialect from Friar Galindo (1632) :</i>	
<i>Achaman, Achguarergenán,</i>	<i>The Great and sustainer of all</i>

<i>Achemencey</i>	<i>Elder</i>
<i>Achineche</i>	<i>The name of the island</i>
<i>Ahico</i>	<i>A cloak or Garment</i>
<i>Arguihon</i>	<i>Behold ship, or ships appear</i>
<i>Atguaychafunatuman</i>	<i>One who holds the heaven</i>
<i>Atmaycequayarirari</i>	<i>Mother of him who possesses</i>
<i>Atuman</i>	<i>Heaven</i>
<i>Cilhisiquico</i>	<i>Yeoman</i>
<i>Coran</i>	<i>A man</i>
<i>Guarirari</i>	<i>God, one who holds the world</i>
<i>Mencey</i>	<i>Chief</i>
<i>Quebechi</i>	<i>The Royal Dignity</i>
<i>Quebehiera</i>	<i>Chief of chiefs</i>
<i>Tagaror</i>	<i>The place of judgement or justice</i>
<i>Venesmer</i>	<i>The month of August, Gathering of the tribes</i>
<i>Vincheni</i>	<i>The natives</i>
<i>Yoja</i>	<i>Mocanes, or elderberries</i>
The Tenerife Dialect: from Friar Galindo (1632):	
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<i>Atguaychafunatuman</i>	<i>One who holds the heaven</i>
<i>Atmaycequayarirari</i>	<i>Mother of him who</i>

	<i>possesses the world</i>
<i>Atuman</i>	<i>Heaven</i>
<i>Cilhisiquico</i>	<i>Yeoman</i>
<i>Coran</i>	<i>A man</i>
<i>Guarirari</i>	<i>God, one who holds the world</i>
<i>Mencey</i>	<i>Chief</i>
<i>Quebechi</i>	<i>The Royal Dignity</i>
<i>Quebehiera</i>	<i>Chief of chiefs</i>
<i>Tagaror</i>	<i>The place of judgement or justice</i>
<i>Venesmer</i>	<i>The month of August, Gathering of the tribes</i>
<i>Vincheni</i>	<i>The natives</i>
<i>Yoja</i>	<i>Mocanes, or elderberries</i>

Guanche Personal Names

Following are some examples of Guanche personal names. Some of these names have Spanish admixture:

Anaqua	Atocatnagui	Attimera
Ancor	Atogmatoma	Attissa
Andamana	Attabonera	Attmeixim
Araquisguan	Attagaregui	Atturchayayne
Asatiquinen	Attagares	Atxona
Atanasguguga	Attagora	Axixuna
Atanantanaguo	Attamech	Axohuquonaya
Atasar	Attamoseya	Ayaya
Atasara	Attanadta	Aymediacoan
Atavara	Attasat	Aynaromoroan
Ataytana	Attase	Ayoze
Atazaiccate	Attassa	Aythami

Atbitocarpe	Attaybenaso	Ayusungua
Atchen	Attaybenes	Azano
Atenania	Attemisa	Azaten
Atenatua	Attenagasi	Belamco
Atenayetno	Attenata	Belfir
Atenyama	Atteneri	Belicar
Ateyneybenam	Attenya	Benchomo
Atidamana	Attesora	Benrimo
Benza	Samarife	Timanascau
Dacil	Sasa	Timanfaya
Daura	Sima	Timidaura
Egenenacar	Sirdo	Timidor
Gadargon	Sirma	Tinerfe
Gitagama	Siso	Tineri
Guanabona	Soront	Tinguaro
Guanareme	Sosala	Tininabuna
Guanarco	Suserte	Tinisuaga
Guanarigua	Tafana	Tinixara
Guanarteme	Tassa	Tirjas
Guanhaben	Tassat	Tisedalgo
Guanimence	Tayegaza	Torahi
Guaniquiar	Tazafre	Tuhoco
Guanjegua	Tazaguisa	Tuquicen
Guantacara	Tazarafic	Turceto
Guantejina	Tazarte	Ubay
Guanyxemar	Tazirga	Ugranfir
Ico	Tegaday	Unihepe
Idafane	Tenaguana	Vildacane
Idartegis	Tenana	Xerach
Iru	Tenaro	Xintirmarao
Is	Tenaroine	Yaye
Janequa	Tenasar	Yguanira
Mati	Tenefira	Zebenzui
Mayantigo	Teneguya	Zonzamas
Miguan	Tenercina	Zuguiro
Nira	Teneriste	
Olora	Tenesor	
Ossinissa	Tenesoya	
Oto	Tenisque	
Pelicar	Tentagays	
Peligodono	Tequesaya	
Pelinor	Texenen	
Ramagua	Texenery	

The Berbers

The word “Berber” has no precise sense except a linguistic one. Berber speaking people are a pre-industrial tribal society that have inhabited northwest Africa for thousands of years. They are clearly distinct in terms of social structure, social organization, language and customs from the Arabs, who arrived in the seventh century. Berbers have a very remarkable aptitude for collective organization and communal life, both in the mountains and deserts. Some scholars consider their tribal structure the most democratic form of self-rule anywhere.

Trepanation was practiced throughout Berber mountain villages in the past, like in the Canaries. In the high Atlas mountains of Morocco a Berber territory known as the “Rif,” was once populated with African Nordic types who were taller than those in other tribes.

The original Riffian Berbers and some of their modern descendants are African people of Nordic stock, and like the Guanches, their origins pre-date the oldest historical records of their homelands. Fair-haired people were once very common in the Atlas mountains and also amongst the Berbers on the plains of the Atlantic coast. There are many cultural, linguistic and physical similarities between the Berbers and Guanches, and part of the Guanche language is considered to be an older form of Berber speech, while the Berber language is related to ancient Egyptian.

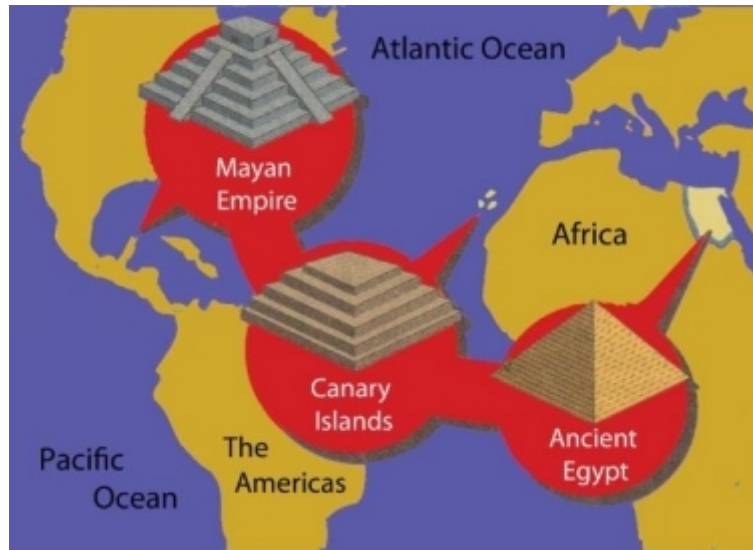
The Berber language described certain physical features:

Ashabar	very blond
Shu uat	yellow haired
Awara	yellow haired
Azarkan	blue or green eyed
Azgwau	red haired
Akarkash	freckled

Azghirar	tall
Bu thsghund	very tall
Ksbata	giant
Aryaz	man



In the summer of 1970 Thor Heyerdahl and his international crew sailed an Egyptian-style papyrus reed boat from Africa to America in 57 days, landing in Barbados on July 12, 1970. Travelling on the Canary Current past the Guanche Indian homeland, this courageous voyage proved to the scientific world that you don't need a land bridge to transfer civilization from one continent to another, and you never did...not even 5000 years ago.



The Canary Island pyramids provide a missing link between two ancient worlds, and the secret of this mystery lies with the Guanche mummies on these African islands.

The Great Western Sea Road

The Canary Current is a swift-moving salt water river that flows from the northwest coast of Africa to the Caribbean, with westward trade winds blowing most of the year in the same direction. At some remote unknown time in pre-history the old Guanches landed on the shores of their seven islands and began to create their civilization. Exactly when they arrived, or by what type of vessel, is not certain, but they also brought some sheep, goats and dogs with them.

During this same era the Phoenicians and even earlier the Sumerians were experienced ship builders who sailed the whole of the Mediterranean. According to Herodotus, in 600 B.C. the Egyptians had dispatched a Phoenician fleet to sail around the continent of Africa, sailing south, down the Red Sea along the east coast, then returning three years later through Gibraltar. The Phoenicians were familiar with the islands in the eastern Atlantic and had a solid foothold among the Guanches. The proof of how intertwined the Egyptian culture was with that of the Phoenicians came with one of the world's greatest archaeological

discoveries in 1954 when a large ship was located at the pyramid of Cheops, built with cedars from Lebanon, the Phoenician home port.

Near Safi, Morocco lie the remains of a huge angled breakwater made of quarried stone, an ancient harbor once used by the Phoenicians and one of the oldest African ports beyond Gibraltar. Farther north at the Locus River stand the ruins of the ancient Moroccan city of Maquom Semes, “City of the Sun”. The Romans called it Lixus, the eternal city, and built their temples on top of the old ruins. Sun City was not a Mediterranean but instead was a megalithic Atlantic port and harbor established where the Canary Current flows west through the Canary Islands and on to the jungles of Mexico.

Although Columbus (1492) and the Vikings (1000) are usually given credit for being the first explorers to sail across the Atlantic and “discover” America, when the Spaniards first landed in the New World in the 15th century the Indians believed the Spanish were from heaven and told them that white-skinned bearded men had come over the sea once before, with large parties of astronomers, architects, priests, musicians, agronomists and sages.... and bringing with them many of the secrets of civilization. They had mingled with the aboriginal population and taught them how to build adobe houses, weave, live in towns, erect pyramids, write on paper and stone, as well as the science of metallurgy.

In South America the Indians throughout the vast Inca empire, from Bolivia to Peru and Ecuador, told a consistent story: civilization was brought to them at the dawn of history by white and bearded men, under the leadership of the sun king Con-Tici Viracocha, who had arrived on reed boats, settled on the Island of the Sun in Lake Titicaca, then later sailed away from there to the south shore and constructed the sun pyramid, the massive megalithic walls and all the monoliths that can still be seen among the ruined city of Tiahuanaco.

In Mexico the Olmecs left statues that did not portray any surviving Indian type. One of them is remarkably African in appearance, often referred to as the “Baby Face” stone heads, while the other type has a well-defined sharp profile with a strong aquiline nose, small thin-lipped mouth and usually a full beard and mustache. This is the “Uncle Sam” type and is sometimes portrayed with a majestic headdress, full-length cloak, belt and sandals. The features of the “Uncle Sam” type are strongly Semitic in appearance and frequently show him carrying a wanderer’s staff.

These technically-oriented civilizations in the Americas that once stretched from Mexico to Peru, share many common features with those of the Old World Mediterranean cultures. John Howland Rowe, Professor Emeritus at U.C. Berkeley, an isolationist himself



A cyclopean stone head discovered in the jungle of southern Mexico, sometimes referred to as the “Baby Face” type of pre-Columbian art, revealing African-like features, including braided African hair carved on the back of some heads.



Clay dogs found in a Mexican tombs show that the concept of the wheel was not entirely unknown in the Americas. Many such figurines of dogs and jaguars have turned up in New World archaeological sites at Olmec graves from the first millennium B.C., and have their Old World counterpart in ancient Mesopotamian tombs.

and one of the worlds leading authorities on Peruvian archaeology, compiled the following list of details common to ancient cultures on both sides of the Atlantic:

- pyramids
- mummification
- trepanning of the skull
- reed boats
- sandals of hide or coiled rope
- periodic population census
- sling used for hunting and war
- cloth tents in military campaigns
- board games
- circular bronze mirrors
- copper and silver tweezers
- metal finger rings
- metal nails
- cylindrical drum with 2 skin heads
- trumpet with bell mouthpiece
- rectangular houses built of adobes on a field-stone foundation with thatched roof having 2 or 4 slopes
- adobe houses with a beehive roof of corbelled adobes
- metal cramps to hold blocks of cut stone together in building construction
- metal nails
- multiple-story buildings other than towers with one story directly over another
- quanat or irrigation tunnel tapping ground water
- siphon of pipe for conveying water across a valley
- t-shaped ax made of stone or metal
- sickle for harvesting grain
- horizontal loom staked out on the ground
- vertical-frame loom with 2 warp beams
- press-mold for the industrial production of pottery
- domestic animals for wool and pack transport
- cotton cultivated

So if these culture-bearing sun gods were Phoenician or Sumerian sea rovers blown off their course, or just bent on opening up new frontiers, their legacy is recorded in the Aztec, Maya, Inca, Native American and Pacific island folklore. Quetzalcoatl in Mexico, Kukulcan in Yucatan, Bochica in Columbia, Viracocha in the Andes, Urukehu in Polynesia, or Pahana...the Hopi Indians lost white brother, these bearded light-skinned people left their imprint wherever they appeared.

Viera noted that in 1770 a small vessel laden with grain and bound from Lanzarote to Tenerife, was driven out to sea, but with none of the crew on board. The motion of the Canary Current from east to west carried it to America, where it washed ashore at La Guayra, near Caracas, Venezuela.

In his 1970 Atlantic crossing Heyerdahl used an Egyptian- style papyrus reed boat for his 57-day trip, sailing from Safi, Africa, right past the pyramid-building Guanche Indian homeland, the Canary Islands.. .then landing in Barbados on July 12, 1970. He proved to the scientific world that you don't need a land bridge to transfer civilization from one hemisphere to another, and you never did, not even 5000 years ago.

In his impressive 1957 work "*The Ancient Sun Kingdoms of The Americas; Aztec, Maya, Inca* " noted ethnographer and archaeological historian Victor W. Von Hagen (who happened to be a sharp critic of Heyerdahl) readily admitted: "*It is true that at first Atahualpa thought that they were returning gods, for it was legend that the Inca's creator-god, Tici Viracocha, who had helped bring civilization to them, had been dissatisfied with his handiwork and sailed away and would someday return; this is a persistent legend throughout the Americas about ships returning over the ocean sea, and must somewhere have substance.*"



Discovered in 1954 at the pyramid of Cheops in Egypt, this ship was built with cedars from Lebanon, the Phoenician home port.

Through the kind cooperation of Dr. R. Carion Cachot and Dr. L.F. Galvez of Museo Nacional de Antropología y Arqueología in Lima, Peru, and Dr. P. Pawlik of Instituto de Estudios Etnológicos, Thor Heyerdahl was able to obtain these photos of pre-Inca mummy heads from Makat Tampu, Paracas Peninsula and Nazca, Peru, clearly showing their blond, red and brown hair. These white Indians of South America were descendants of the Viracocha, an ancient Caucasian tribe who entered into the culture-complex of pre-Inca Peru.

One of the world's authorities on mummies. Warren Royal Dawson was consulted on the question of possible changes in mummy hair color over time. He responded *"From the examination of large numbers of mummies both from Egypt and other countries including South America, my opinion is that the hair does not undergo any marked change post-mortem. The hair of a wavy or curly individual remains curly or wavy, and that of a straight-haired person remains straight. In mummies and desiccated bodies the hair has a tendency to be crisp and brittle, but this is the natural result of the drying-up of the sebaceous glands, which during life, feed fatty matter into the hair follicles which keeps the hair supple and flexible...it seems to me very unlikely that any change in color would take place in a body which had never been exposed to the light,.... To sum up then, all the evidence I have indicates that the nature of hair does not alter after death except in becoming dry and brittle"*





Two more examples of European-like hair on pre-Inca heads from Makat Tampu, near Lima, Peru



An old Mayan wall-painting in the temple at Chitzen Itza, first published by Morris, Charlott and Morris in 1931, Vol. II, plate 146, who released this color reproduction of these pre-Columbian murals, and wrote in the caption that they “*depict a series of relating episodes concerning a fair-skinned people with flowing yellow hair, defeated in battle and subsequently sacrificed by conventionally equipped black-skinned warriors.*”

The priests or artists who decorated this important Maya temple long before the arrival of Columbus, were obviously well acquainted with the fact that there existed people with race traits different from their own. Further, Morris, Charlott and Morris note: “*Just what this unusual disparity of type may mean is purely a matter of conjecture, but it can not help but bring to mind legends rife throughout the American continent concerning the fair skin and golden hair of a mythical race.*”



Left and below:

Excavated in the Tabasco jungle of Mexico, this stone monument shows an example of the “Uncle Sam” type of bas-relief, clearly displaying Caucasian-like features with a flowing beard.



A close-up of Uncle Sam, from preColumbian Mexico



“Mimi,” White Indian Girl from San Blas , Panama Brought to the U.S.A.

THE CHEPU TULE INDIAN TRIBE OF PANAMA

Title page from Richard Marsh's (1934) thirty-six chapter illustrated opus on the Chepu Tule Indian tribe near San Blas, Panama. In 1924-1925 he organized a scientific expedition with a party of 24,

including an anthropologist, biologist, naturalist, geologist, botanist and topographer.

Many of the 400 natives he met on this adventure were light-skinned and blond with hazel colored eyes (though not albinos), who lived primitive in the surrounding jungles for untold generations, built terraced pyramid mounds, spoke a language with a Sanskrit structure... possibly similar to the proto-Indo-European dialect on Tenerife and embodied many Guanche-like qualities such as bravery, honesty and high respect for women.

This 16 year old girl Mimi and two boys from her tribe, Olo-ni-pi-guina age 14 and Chepu age 10, were brought to America to help unravel the mystery of their culture, whose existence marks them as the only remaining 20th century inheritors of a lineage that could answer the riddle about America's pre-history. Through a Dr. Alex Hrdlicka a scientific committee in America recognized the Chepu Tule tribe as a practically pure-blooded remnant of the ancient first dynasty Mayans, and also related anthropologically to the early coastal cultures of Peru, the Yuncas and the Chimu.

Panama's geographical importance as an overland passage to the western coasts of North and South America as well as Polynesia was rediscovered by Europeans like Balboa in the 16th century, who marched across the isthmus and built new ships on the Pacific shores.

Author Richard Marsh later went on to draft the Declaration of Independence and Human Rights of the Tule people. His collection of diaries, photos, correspondence and films were donated to the Smithsonian Institution in 1997 by his son, and occupy 4 linear feet of shelf space.



Soul and Spirit

July 25, 1496 was the twilight of the Guanche world. On the North side of their 12,200 foot volcanic island paradise in the Mid-Atlantic ocean, the Guanches, naked or clothed only with their long hair or scanty garments of goat-skin or palm leaf, walked out of the post-Neolithic Stone-Age and into the Middle Ages of “civilized” Europe. After 94 years of continuous stone against steel fighting, the earth’s very

last large tribe of indigenous white women and men had finally been defeated by the Spanish conquistadors.

An evolutionary milestone and the last chapter of Western Neolithic tribalism, the Guanche Indian culture was a vivid glimpse into Indo-European pre-history and cultural adaptation a la primitive. Metaphorically, their very existence represents the lost innocence of Western Man, a pagan Eden as far removed from civilization as their mummified bodies were in those volcanic caverns. The ancient religious heritage that Europeans began to lose thousands of years ago during and after the Roman expansion, was preserved by the Guanches in this western island colony. The so-called white man of modern times.. the spiritually-challenged, corporate Cro-Magnon with his three-piece business suit, luxury sedan, computerized office and opulent house in suburbia- is really nothing but a Naturmensch at heart. a barefoot Guanche, content with a full basket of figs, a comfortable cave for his family and another sunny day in bucolic Nivaria.

These were Anaqua's people and this was their time and place in history.

QUESTIONS & ANSWERS

Q. Where is the most important collection of aboriginal Cro-Magnon skulls in the world?

A. At the Canarian Museum in Las Palmas, Gran Canary Island, located on the corner of Calle Dr. Chil and Calle Dr. Verneau. More than 2000 prehistoric skulls, pottery, mummies and nearly 50,000 books about Canary history, some which date from before the 15th century.

Q. What was so unique about the Guanches?

A. What Charles Darwin found in the Galapagos Islands in the 19th century was a living laboratory of animal evolution frozen in time on a group of desolate Pacific islands. What Europeans found in the Canary Islands in the 15th century was a living museum of human (Cro-Magnon) development frozen in time by their isolation and environment and thus a vivid glimpse into their own pre-history. The Canaries are volcanic

Atlantic islands without metal so the natives never left the Stone-Age. An entire Stone-Age Indo-European civilization in existence during the European Renaissance period, which is most remarkable.

Q. How many inhabitants were there on all 7 islands when Europeans arrived in the 15th century?

A. Approximately 150,000.

Q. What is the oldest date of habitation in the Canary Islands?

A. There is no clear and exact data about the arrival of humans in the islands. Archaeological evidence indicates that there were people living in the Canaries around 100 B.C., while the Greek poet Hesiod had written about the Guanches in 700 B.C. Some of the modern Canary professors believe the first wave of immigrants managed to cross from north Africa to Tenerife between 3000 to 2500 years before Christ.

Cooperation amongst the island archaeologists is poor, and deeper excavation needs to be done in the caves. The very oldest of the Guanche mummies simply may not have lasted more than 2000 years. Of the many thousands of Guanche Indian mummies that once existed, fewer than 50 remain in the world, with the best preserved and oldest of them having been looted in the 16th century, so we have no indication of what their ages were.

Q. What form of government did the Guanches have?

A. Essentially a theocracy, a form of government where the solar deity is recognized as the supreme ruler (heliotheism), which is administered on earth by priest-kings or Menceys, who honor their dead ancestors. This formed the core of their spiritual beliefs and government. The raw native experience of Guanche existence... the cave, the hearth, the seashore and barranco blended with this most unique Stone-Age creed. Religion and patriotism were one and the same to the Guanches, with no separation between church and state. Concepts such as a judgment day, original sin, guilt, redemption, a fall, salvation or a redeemer were all alien to their world view.

The Spanish totalitarian politics of conquest and conversion and the ideological subordination of the Guanches world-accepting religion closed the chapter on their island culture, one that could be compared to a last stronghold of very ancient practices, of very old religious and esoteric doctrines which had already ended in Europe. Guanche religion

was thus one of the last thriving and fertile branches on a vast Indo-European tree which had been defaced and desecrated for 2000 years.

Q. Are there any Guanches still alive?

A. The present day inhabitants of the Canary Islands often proudly call themselves Guanches, because it is a measure of status to claim pre-conquest ancestry. Traces of the Guanches may survive in the rural populations, but most of the old Guanches were either killed or died of pestilence, exported to Spain or Madeira Island as slaves or intermarried with the conquistadors, many of whom later emigrated to Venezuela, Cuba, Puerto Rico, Florida, Texas and New Orleans. The conquest lasted from 1402 until 1496, but the fallout from that has political ramifications that will never end.

Ancient native ceremonies are still sometimes re-created, while many children born in the Canaries now receive Guanche names, and the bravery of the Guanches will forever be honored by the Spaniards.

Q. Because of the mummies and pyramids, was there a connection between the Canary Islands and Egypt?

A. Most likely, yes. An ancient network of pyramids are scattered across the earth in places like China, India, the Maldives, Mesopotamia, Bosnia, Egypt, Sardinia, Canary Islands, Antigua, Polynesia, Mexico, Peru, and others. These pyramid-building nations who also practiced mummification, were outposts established by those culture bearers who came at the dawn of history, to introduce civilization to native people all over the earth, and had direct or indirect inspiration from the same source about 5000 years ago.

The Guanches outlasted nearly all of the others due to their island remoteness and homogeneous population that was never conquered until the Middle-Ages.

Q. What was the position of Guanche women in pre-Spanish Canary culture?

A. Notably prominent, both politically and socially, Guanche women played an important role in the priestly class and accompanied men in battles against the Spanish. They created superlative pottery, painted elaborate designs on cave walls, and like Viking women had the freedom to divorce their husbands.

Q. What types of foods did the Guanches eat?

A. According to the chroniclers, gofio, or roasted barleymeal, was one of the articles of sustenance, as were figs, goats milk and goat cheese. Flesh of sheep and goats as well as fish were eaten regularly, sometimes raw and other times half-roasted. Other foods noted were: apples, grapes, mocan, prickly pears, whey, butter, pine nuts, dates from Canary palms, blackberries, cabbage, beans, peas, wild yams, wheat, wild honey, seaweed, palm syrup and every type of wild herb. Irregardless of status within a tribe, virtually all of the Guanches were farmers, and also gathered wild foods.

Q. What about Atlantis?

A. In the tradition of antiquity, Atlantis was a large island in the western ocean situated beyond the “Pillars of Hercules” (Gibraltar). Plato in the Timaeus describes how Egyptian priests, in conversation with Solon, represented the island as bigger than Libya and Asia Minor. The priests further revealed that a flourishing civilization centered on Atlantis in about the 10th millennium B.C. had conquered the Mediterranean peoples, except for the Athenians. In a later work called “Critias,” Plato records the history of Atlantis and depicts the nation as a utopian commonwealth.

In various attempts to explain the origin of the Guanches, many have concluded that these natives were refugees from Atlantis, which was destroyed by earthquakes.

After 34 years of collecting information about the Guanche culture one detail that appears very striking is the language spoken on Tenerife, where 25 percent of the Guanche personal names began with ‘At’. Names like Atasar, Ataytana, Atenania, Attagares, Attagora, Attasat, Atxona are but a few examples. One half of all the personal names on Tenerife began with “A”. The Icelandic Sagas, a repository in poetic form for Teutonic history also contain similar words like Atlamal, Atli and Atlakvioa. Many aspects of legitimate Guanche history have become co-mingled with deceptive fabrications by modern publishers who make the Guanches a substitute for every fantasy and myth imaginable. Both Napoleon and Hitler attempted to re-write history, linking proto-Guanches with a submerged lost motherland, while the actual theme of Atlantis, real or imagined has resulted in some 20,000 books that deal with all manner of pseudoscience and charlatanism.

In any case, excavations in the Canary caves thus far have shown no evidence of human history in the islands to have existed within Plato's time frame for Atlantis.

Q. When discussing the subject of ancient civilizations like Egyptian and Mayan, I find that a lot of people will bring up the topic of extra-terrestrials, and cite particular movies and magazine articles as some proof of pre-historic contact.

A. The books and films that promote this theme also show a consistent suppression of the available archaeological records. The old earth cultures who constructed pyramids, sculpted giant monuments and left beautiful painted murals across our planet were accomplished enough to have created these works by using only human ingenuity, with centuries of trial and error in their development.

The space-god pop religions of modern times are really on the intellectual level of Superman Comics and offer no hard evidence whatsoever.

Q. Is it true that the Guanches had no boats or knowledge of navigation?

A. In the chronicles Leonardo Torriani (1590) and Bontier and LeVerrier (1402), each had made references to the Guanches using small sailing craft made of dragon wood and most likely Canary pine. These boats or canoes would have been used for fishing, recreation and inter-island expeditions. Linguistic, cultural and physical similarities repeated themselves on all of the islands over and over, so it's certain that the Guanches had seafaring skills enabling them to voyage between islands.

Q. What types of fitness activities were the Guanches involved in?

A. Lacking any beasts of burden they performed all daily tasks with human strength alone, and were also prepared for any encounters with would-be pirates or conquistadores. They had many gatherings throughout the year where the participants gave demonstrations of strength and skill in wrestling, leaping over high poles, running, vaulting over crags and boulders with a lance, swimming and diving, stone lifting, spear and stone throwing and the remarkable feat of carrying logs to the summit of high rock pinnacles. According to many of the early sailors who had ventured great distances, the Guanche Indians may have been some of the strongest people in the world.

Q. What does Nivaria mean?

A. The ancient Greeks and Romans called Tenerife “Nivaria” because the volcanic peak of Teide was covered with snow much of the year. So Nivaria translates to, “mountain of snow.”

Q. If the Guanches were light-skinned why are they called “Indians”?

A. The word “Indians” (Indios in Spanish) was used in the Canary Islands and West-Africa before it was used in America, but the actual word itself is not an ethnic or racial designation.

In 1492 when Columbus sailed from the Canary Islands to America he was searching for a western trade route to Asia, and when he reached the Caribbean islands he thought he was off the eastern coast of Asia somewhere near Japan, as Marco Polo had described. India was called Hindustan at that time while the native tribes of the Americas were designated by their tribal or regional names, such as Seminole, Navajo, Aztec, Sioux, etc.

The Guanches were Atlantic islanders like the Arawak Indians on the western side of the Atlantic, themselves being Atlantic islanders apart from the American continent, but still native people of the Caribbean islands. The current travel brochures issued by the Spanish Consulate for the Canary Islands describe the original inhabitants as “Guanche Indians,” and the old chronicles likewise use the word Indios in reference to the Guanches.

The actual Spanish word “Indios” may have more of a religious connection with the word “Dios”, which means God in Spanish, or the Spanish word “indigena.”

In 1990 Native American activist Robert A. Williams published an impressive book titled: “*The American Indian In Western Legal Thought; The Discourse Of Conquest*” detailing the many legal aspects of European colonization in America, also including 13 pages on the Guanches, since their personal history was a dress rehearsal for the conquest of the New World in the centuries after Columbus, with dozens of historical details virtually identical.

In any case the Guanches, lacking any metal or beasts of burden, lived a very primitive, Stone-Age tribal existence. Notwithstanding their light-skin, blond hair and blue eyes, they were actually on a parallel

materially, culturally and spiritually with the indigenous tribes of the New World. So white Indians (like black cowboys) are really not such an anomaly, and they had existed in different parts of the Americas too. Columbus declared that he had seen them in the Caribbean, while Cortez found them imprisoned in Montezuma's palace in Mexico City. George Vancouver saw them on Vancouver Island in 1792, and commander Stiles of the American Navy claimed to have seen the same group in 1848. Humboldt saw about 100 of them in Columbia in 1801.

Let the diffusionists and isolationists forever debate trans-Atlantic migrations, but there is no disputing Guanche existence in the Canary Islands.

Q. So what about the famous Mayan Calendar that everyone is talking about?

A. Our own modern Gregorian calendar is not as accurate as the one used by the Mayans, but they had originally acquired the basis of their astronomical knowledge from the Olmecs, who inhabited the coast of eastern Mexico. The Indians in this part of Mexico had lived in the surrounding jungles for at least 15,000 years, with a foliage so dense that stars are barely visible at night. They began their calendar at a date which parallels the first dynasty of the Pharaohs of Egypt. ..3200 and 3100 B.C., also the very time when the earliest known civilizations in Crete and the near East began to flourish. So the famous Mayan Calendar, whose zero concurs almost to a generation with year zero in Egyptian pharaonic history, had a chronological beginning at a period in time when the local Indians had not even started their astronomical observations. Whatever this specific date and time represents, the Mayan Calendar begins at 4 Ahau 2 Cumhu, or August 11th, 3114 B.C. At this time in history the Mayas were still living primitive in the jungles and there were no pyramids or mummies within their culture complex.

Q. What type of animals are native to the Canary Islands?

A. There are birds in abundance, such as eagles, hawks, pheasants, parrots, falcons, seagulls, crows and of course canaries. Also bats and some rodents but no snakes or venomous spiders. In the ocean there are dolphins, aquatic lizards, sea turtles, whales and fish of all types.

Q. After reading this book and learning about the Guanches I feel very well-informed about a people and culture that I had never heard of before. But I was also unaware of the early mariners who had sailed beyond the Canary Islands and onto the New World, long before Columbus. Where can I learn more about this subject?

A. There are many fascinating works on this topic, the most available ones being “*The Ra Expeditions*” by Thor Heyerdahl (1971), “*Fair Gods and Stone Faces*” by Constance Irwin (1963), “*Archaeology and the Book of Mormon*” by Milton R. Hunter (1956), and “*Lands of The Morning*” by Lawrence D. Hills (1970). This ancient enigma of pre-Columbian trans-Atlantic contact between the Old World and New World cultures, and the origins of Mexican, Central American and South American civilizations is one of the greatest stories rarely told, and the Guanches remain part of this puzzle. In modern times the Atlantic ocean has been crossed by rowboat, windsurfers and even swimmers, so it’s not a monumental obstacle for anyone determined to follow the sunset, the tradewinds and especially the Canary Current.

Q. Where can I learn more about the Guanches? What books are available in English?

A. The titles listed in the bibliography are the best sources of information. Older chronicles in English editions that are still around include works by Alonso Espinosa, Earnest A. Hooten, Olivia Stone and George Glas. Newer publications such as David Abulafia’s 2008 book offer a wealth of historical information about island tribes on both sides of the Atlantic. Much of the information relative to Guanche culture and history on the internet comes from questionable sources, often containing a modicum of fact and a mountain of imagination.



Petroglyph from El Cementeria, La Palma Island *Photo by StMH*



Papagayo Beach, Lanzarote. *Photo by Gernot Keller*

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